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THE  
LIFE AND LETTERS

OF THE REVEREND

MR. JAMES HERVEY.

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LITH AND  
PRINTERS



MR. JAMES HERVEY

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13. d. f. 2.

THE  
L I F E  
OF THE REVEREND  
MR. JAMES HERVEY, *K*  
RECTOR OF WESTON-FAVELL,  
NORTHAMPTONSHIRE.  
TO WHICH IS ADDED  
A COLLECTION  
OF HIS  
L E T T E R S.

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THE SECOND EDITION,  
GREATLY ENLARGED AND IMPROVED.

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BERWICK:  
PRINTED FOR R. TAYLOR.  
M DCC LXXII.

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J. E. AND T. T. ERS  
MUSEUM

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THE  
L I F E

OF THE REVEREND  
MR. JAMES HERVEY.



R. HERVEY, minister of  
COLLINGTON, three miles  
from NORTHAMPTON, had  
two sons and one daughter; his eldest  
was bred a wine-merchant, and his

daughter was married to the reverend Mr. KNIGHT, rector of WESTON-FAVELL. His youngest son, the reverend Mr. JAMES HERVEY, was born at HARDINGSTONE, a small village, one mile from NORTHAMPTON, on the twenty-sixth of FEBRUARY, 1713-14. His mother taught him to read till he was seven years of age, after which he was removed to the free-school at NORTHAMPTON, of which the reverend Mr. CLARK was master; whose son being dull in learning, Mr. HERVEY was allowed to proceed no faster than he, so that he was seventeen years of age before he was compleated in the LATIN and

GREEK languages. His father then sent him to LINCOLN college, in OXFORD, and put him under the tuition of Dr. HUTCHINS, where he staid seven years. In the nineteenth year of his age, he became acquainted with some persons who distinguished themselves by their serious impressions of religion, and zeal in promoting it; by whose example he became strictly attached to piety and learning. Here he made himself master of KEIL'S ASTRONOMY, Dr. DERHAM'S PHYSICO and ASTRO-THEOLOGY, and NATURE DISPLAY'D. These he read with particular satisfaction, and has frequently acknowledged, that he

was greatly indebted to Mr. SPENCE'S ESSAY ON POPE'S HOMER'S ODYSSEY for his improvement in stile and composition. He had here an exhibition of twenty pounds a-year.

IN 1736 he became curate to his father at WESTON-FAVELL, from whence he removed to BIDDEFORD, where he lived several years, and was so greatly beloved by his people, that when the old rector died, and the new rector had gotten the living, and provided another curate, the people offered to pay him his fallary out of their own pockets, providing they might have their beloved



Mr. HERVEY continued with them. The salary of BIDDEFORD was very small, though the parishoners had raised him sixty pounds a-year. He was much esteemed by Mr. ORCHARD of STOKE-ABBAY in DEVONSHIRE, and was desired by that gentleman to stand god-father to his son, that he might have an eye over his christian education; preferring him to many gentlemen in the county, who would have looked upon themselves as honoured by performing that office. It was here he laid the plan of his MEDITATIONS, and it is possible wrote some of them, as he says it was in a ride to KILHAMPTON in CORN-

WALL, where he went to the church, and there he lays the scene of his MEDITATIONS AMONGST THE TOMBS.

HE staid two years and a half in this country, after which he had an exhibition in LINCOLN college. His father pressed him to get some curacy three or four miles from OXFORD, and hold his exhibition; but this he would by no means comply with, thinking it unjust to detain it from another person, who might more want the benefit of that provision; and could not by any means be prevailed upon to take his degree of A.M. though he was of sufficient stand-

ing, for fear it might be an inducement to him to become a pluralist, being at that time utterly averse to this; though he afterwards changed his mind on this head, as he saw it made him more useful, and furnished him with the means of being more charitable.

IN the year 1750, at his father's death, he succeeded to the livings of WESTON and COLLINGTREE. His health was so impaired at this time by his close attention to his studies, and the duties of his office, that his family and friends thought that a change of air would be of service for the recovering it;

they therefore formed a scheme of conveying him to LONDON, which they affected by getting him into a chaise of a friend, who was going there, under a pretence of riding only a few miles; of which he pleasantly complains, in a letter to a friend, upon his arrival there, which begins thus:

“MY DEAR FRIEND,

“If you chide, I must accuse. Pray  
“where was your warrant, where your  
“commission, to impress me into this  
“journey? However, as a good Christian,  
“an, I forgive you and your accomplices.” After commending several cler-



gymen his friends, whom he saw on the road, he concludes thus: ' My animal nature is so very feeble, that I find no benefit from the change of air, nor from the enjoyment of the most pleasing society.'

HE continued in LONDON till APRIL or MAY 1752, during which time he was seized with a severe illness, which nearly cost him his life: but he recovered, returned to WESTON, and took possession of it and COLLINGTREE, the two family livings.

It will doubtless be thought strange,

after what has been said, that our divine should accept of these two livings, and hold them during life. In answer to which, we are assured, that when his father died, he remained determined to have WESTON-FAVELL only, which he frequently declared to his family and friends, and refused to accept of COLLINGTREE, or to qualify himself for the same, insomuch that it was in danger of lapsing to the bishop. But at length, through the earnest and constant intreaties of his family and friends, who, unknown to him, had sent to, and procured from OXFORD the necessary certificates of his being A. B. in order to

his taking his Master's degree at CAMBRIDGE, he was after much importunity prevailed on to comply with their requests, hoping that he might be thereby enabled to do so much more good. And when he waited upon Dr. THOMAS, then Bishop of PETERBOROUGH, for institution to COLLINGTREE, which was near six months after his induction into WESTON, he said, ' I suppose your lordship  
' will be surprized to see JAMES HER-  
' VEY come to desire your lordship's  
' permission to be a pluralist; but I as-  
' sure you, I do it in obedience to the re-  
' peated solicitations of my mother and

‘ my sister, and not to please myself;’  
or to that effect.

THESE two livings were within five miles of each other. He used to officiate alternately at them, with his curate, so long as his health would permit; till by his great weakness he was confined wholly to WESTON, where he constantly resided during the remainder of his life.

IN 1747 he published his MEDITATIONS AND CONTEMPLATIONS AMONGST THE TOMBS, REFLEXIONS ON A FLOWER-GARDEN, and a DESCANT ON



THE CREATION. He made seven hundred pounds by the sale of the copy, and gave the whole of it in charity, saying, that as Providence had blessed his attempts, he thought himself bound to relieve his fellow creatures with it. It has now gone through eighteen editions. They have been since turned into blank verse, after the manner of Dr. YOUNG'S NIGHT THOUGHTS, by J. NEWCOMB, and published in two volumes, small 8vo.

IN NOVEMBER 1752, he published his REMARKS ON LORD BOLINGBROKE'S LETTERS ON THE STUDY AND USE OF

HISTORY, SO FAR AS THEY RELATE TO  
THE HISTORY OF THE OLD TESTAMENT,  
AND ESPECIALLY TO THE CASE OF NO-  
AH DENOUNCING A CURSE UPON CA-  
NAAN. IN A LETTER TO A LADY OF  
QUALITY. The reviewers give the fol-  
lowing account of this piece.

‘ OUR pious author, in his preface  
‘ to this letter, tells us, that it was not  
‘ intended for the press; and that the  
‘ publication of it is owing to a Right  
‘ Honourable Personage, whose name,  
‘ though it would grace and recommend  
‘ his papers, he is not allowed to men-  
‘ tion. He observes, towards the be-

beginning of it, that the scriptures, tho'  
they do not contain a compleat history  
of the first ages, present us with a col-  
lection of the most ancient, curious,  
and instructive facts. Several of these  
facts he mentions, and takes notice of  
that majestic simplicity of stile in  
which they are delivered: after which  
he proceeds as follows.

“YET these books Lord BOLIN-  
BROKE disparages; and, at the same  
time extols the writings of TACITUS.  
The remains of TACITUS, he tells us,  
are precious remains. Those of the Ho-

ly Scripture are dark and imperfect accounts. In TACITUS, History preserves her integrity and her lustre. In the Holy Scripture, instead of history, you have a heap of fables; which can pretend to nothing but some inscrutable truths, and therefore useless to mankind.——Every line of TACITUS has weight, and cannot be mentioned without admiration. Whereas, the Sacred History is put upon a level with the extravagances of AMADIS of GAUL, and can never gain sufficient credit from any reasonable man.

“WHO IS THIS UNCIRCUMCISED PHILISTINE, said DAVID, THAT HE

SHOULD DEFY THE ARMIES OF THE LIVING GOD? And who is this TACITUS, would I ask, this darling author, that he should be raised to the skies, while the divine historians are trodden to the dust?—If your ladyship is unacquainted with his character, let me give it in the words of a most elegant and masterly critic. ‘ Having considered the principal qualities of TACITUS, as a writer, and as an historian, I cannot help thinking, that there is a false sublime and affectation in his description: a scurrility and satirical vein, with too epigrammatical a conciseness in his wit; an acuteness, but too speculative, and a po-



licy over-refined in his observations; a malignant and ill-natured turn in his characters; a philosophy too abstracted and elevated in his reasonings, and a vanity in his learning. In short, that he is in antiquity, a pedant; in the philosophy of nature, a sceptic; in morals, loose; in description, gaudy and pompous; in politics, subdolous, refined, and knavish. (HUNTER'S OBSERVATIONS ON TACITUS.)

“YET this is the writer that must be placed in such great superiority to MOSES, JOSHUA, and SAMUEL. This the history (rise, criticism, and resent

the indignity!) that is spoken of with applause and rapture, even while the sacred annals are treated with disrespect and obloquy."

' BUT why, may it not be asked, must  
' TACITUS die, that MOSES, &c. may  
' live? If LORD BOLINBROKE has spoken  
' of TACITUS in the highest terms  
' of respect, and disrespectfully of the  
' sacred writings, there was no reason,  
' one would imagine, in vindicating the  
' scriptures against what his lordship had  
' advanced, to represent TACITUS as a  
' pedant, a sceptic, and a knave: rise,

‘ candour, and resent the indignity!

‘ But to return.

‘ AFTER some general remarks, our  
‘ author proceeds to consider particular-  
‘ ly the case of NOAH, denouncing a curse  
‘ upon CANAAN. He tells us that the  
‘ passage, CURSED BE CANAAN, and  
‘ many other such passages, which seem  
‘ to be imprecations, are really predicti-  
‘ ons, and that it would be much more  
‘ suitable to the prophetic stile to tran-  
‘ slate them as indicatives, rather than  
‘ imperatives; CURSED IS, rather than BE  
‘ CANAAN. Such a manner of speaking,  
‘ he says, would remove from this par-

“ ticular passage all that sounds harsh, or  
 “ seems uncharitable; and would, in the  
 “ general, impart an unequalled majesty  
 “ to the language of scripture.

“ IT was GOD then, says he, and not  
 man, from whom this avenging sen-  
 tence came. And GOD, to shew his utter  
 detestation of all iniquity, to manifest his  
 singular delight in virtue, frequently  
 takes occasion to denounce vengeance,  
 or promise happiness, when some noto-  
 rious evil is committed, or some laudable  
 good performed. And was there not a  
 most notorious evil committed here?—

“BUT, supposing the turpitude and immorality of the action to be very enormous, and such as deserved some signal vengeance, the vengeance, it is objected, was misapplied. For HAM ALONE OFFENDED: CANAAN WAS INNOCENT.—My lord is not sure that CANAAN was innocent; though he asserts it pretty confidently.—If his lordship was unacquainted with the HEBREW, he will scarcely be thought qualified to pronounce so peremptorily, concerning a case related in that language. If his lordship was unacquainted with the original, he acts somewhat unfairly, in saying, This notion is not only without, but a-



and gainst the exprefs authority of the text.  
For he muft know, that it receives fome  
countenance even from the text itfelf.  
I would by no means offend your lady-  
ship's eyes with any rugged figures or  
uncouth quotations. But you may ven-  
ture to believe me, when I affure you,  
that the moft exact tranflation of GEN.  
ix. 24. is, NOAH KNEW WHAT HIS SON  
HAD DONE TO HIM, THE OF THAT  
LITTLE ONE. HAM could not fo pro-  
perly be ftiled THE LITTLE ONE; fince  
he was the middlemoft, and is always  
placed in that order; SHEM, HAM, and  
JAPHETH. But the defcription agrees  
perfectly well with CANAAN, the grand-

son of NOAH: and it was customary among the JEWS to call the grand-children the sons of their grandfather. CANAAN, it is added, WAS ALONE CURSED.—The words would run smoother, if transposed in this manner: CANAAN ALONE WAS CURSED. As for the fact, that wants some better confirmation than my lord's bare assertion. To me it is evident, that HAM was not exempted from the curse. What? if it did not fall upon him in person? Yet, to be punished in his offspring must be very affecting, and no less afflicting.—

“WHERE is the equity of cursing a

people that are yet unborn? Does not this contradict all our notions of order and justice?—— It may be contrary to our notions, at least it would be unjustifiable in our practice; but is quite otherwise with regard to the all-seeing God. Is it not agreeable to the strictest rules of justice, for a magistrate, when he has heard the witnesses, summed up the evidence, and found the prisoner guilty—is it not agreeable to the strictest rules of justice, to pass sentence upon such a criminal? The question can admit of no doubt. Yet it is equally certain, that this was the very case, with reference to the SUPREME JUDGE, and

those sinners the CANAANITES.—  
They practised the grossest and most in-  
human idolatries. They abandoned  
themselves to the most horrid immorali-  
ties: such as violated nature; confoun-  
ded all order; and such as it would be  
shocking even to mention.—Now all  
these provoking crimes were present to  
the view of HIM, by whose inspiration  
NOAH spake. He saw them with the  
same circumstantial exactness, as if they  
had been already perpetrated.—Let us  
take these very important particulars in-  
to consideration, the excessive wickedness  
of those nations, and the all-foreseeing  
discernment of JEHOVAH, and then who

will dare to insinuate, that the everlasting Sovereign acted unjustly; that he launched the lightnings of his indignation in an arbitrary manner, or upon an innocent people?—Who will be so precipitate as to affirm with my lord, That no other writer but a JEW could impute to the œconomy of Divine Providence the accomplishment of such a prediction; nor make the Supreme Being the executor of such a curse?

“ THE former of these circumstances will set in a proper light what his lordship calls The cruelties committed by JOSHUA in the conquest of the CA-



NAANITES. It will make them appear to be acts of righteous vengeance; a much needed and most desirable extirpation of a pestilent people; altogether as serviceable to the public as it was formerly, to destroy the wolves from our island; or as it is, at present, to deliver over some flagitious malefactors to the sentence of the law.—Yet the execution of this vengeance was delayed, year after year, century after century. The seed of ABRAHAM, for several ages, were not permitted to enter upon the possession of their destined inheritance; because the iniquity of the AMORITES, which was the cause of their extermination, was not

yet full.—Does it then bespeak the man of integrity, to represent those proceedings of JOSHUA, under the abhorred image of cruelties; which were acts of a justice, exemplary, salutary, and greatly to be revered? Is it becoming an honest enquirer after truth, to suggest, without the least shadow of proof, a selfish and malignant reason, for the destruction of the CANAANITES; when a reason, the most equitable in its nature, the most beneficial in its consequences, is expressly and repeatedly assigned by the sacred historians?—This I refer to your ladyship's decision, who, I am sure, will not err on the uncharitable extreme; yet

I believe you will find it difficult, with all your good nature, to acquit the author of these letters from the charge of dissimulation.

“ My lord says, Who does not see, that the curse and the punishment fell upon CANAAN and his posterity, exclusive of the rest of the posterity of HAM?— The punishment was not confined to CANAAN and his posterity; it reached the other descendants of HAM; MISRAIM himself, the father of the EGYPTIANS, excepted. CANAAN, it is true, is particularly mentioned;—because he was (as from this very circumstance is ex-

tremely probable) an accomplice with  
 HAM, in the breach of filial duty;—be-  
 cause this branch of the family was more  
 than ordinarily corrupt, nay, beyond  
 measure, vicious;—because the CANAAN-  
 ITES were, in the first place, and in the  
 fullest manner, to feel the effects of the  
 curse.—And MOSES, being charged  
 with a commission to execute the ven-  
 geance on this people only, had no occa-  
 sion to concern himself with any other.  
 Just as the sheriff of a county, demand-  
 ing the body of a condemned malefactor,  
 produces the dead-warrant for his execu-  
 tion, without intermeddling, or think-  
 ing himself under any necessity to in-



termeddle with the other prisoners in jail."

‘ OUR author now proceeds to shew,  
‘ that the curse was executed as well as  
‘ pronounced; after which he takes oc-  
‘ casion to mention some of the perfecti-  
‘ ons of the sacred writings, and con-  
‘ cludes with exhorting the lady, to  
‘ whom he writes, to cultivate an intimate  
‘ familiarity with them: but the extracts  
‘ we have already given will enable our  
‘ readers to form a proper judgment of  
‘ the whole performance.’

THE reverend Mr. WHALEY, vicar



of St. SEPULCHRE'S, NORTHAMPTON,  
has published, by way of supplement to  
this piece, A VINDICATION OF THE E-  
VIDENCES AND AUTHENTICITY OF  
THE GOSPEL, FROM THE OBJECTI-  
ONS OF THE LATE LORD BOLIN-  
BROKE.

NEXT year he published his sermon  
called THE CROSS OF CHRIST THE  
CHRISTIAN'S GLORY, which he preach-  
ed at the visitation of the reverend JOHN  
BROWN, D. D. Archdeacon of NORTH-  
AMPTON, at ALL-SAINTS church in  
that town. This was published for the  
benefit of a poor diseased child. He

had before composed a sermon on THE MINISTRY OF RECONCILIATION, which he could never be prevailed upon to publish in his life time. This sermon shews the merciful tendency of the gospel, and that it is the duty of ministers, as ambassadors for CHRIST, to press men to accept this treaty, as offered by him while upon earth.

IN 1753 he wrote a Recommenda-  
tory Preface to BURNHAM'S PIOUS ME-  
MORIALS, OR THE POWER OF RELIGI-  
ON ON THE MIND IN SICKNESS AND  
DEATH.

IN 1755 he published his *THERON AND ASPASIO*, in three vols 8vo. of which the reviewers give the following account.

“ SOME of the principal points which Mr. HERVEY endeavours to vindicate, illustrate, and apply, in this work, are those that follow: The beauty and excellency of the scriptures—The ruin and depravity of human nature—Its happy recovery, founded on the atonement, and effected by the spirit, of CHRIST. But the grand article, and which makes the principal figure in his work, is the imputed righteousness of CHRIST; an article

which he thinks eminent for its importance, little understood, and less regarded.

“ BY CHRIST’S righteousness he understands all the various instances of his active and passive obedience: by the word IMPUTED he would signify, that this righteousness, though performed by our LORD, is placed to our account, reckoned, or adjudged by GOD as our own; infomuch that we may plead it, rely on it for the pardon of our sins, for adoption into his family, and for the enjoyment of life eternal.



“ THIS doctrine Mr. HERVEY earnestly contends for : but whether his representation of it be agreeable to truth, or such as does honour to the gospel-dispensation, we leave it to his readers to determine; and shall only observe, upon the performance in general, that whoever peruses it with attention, and without prejudice, will find in it all the marks of a benevolent, and well-disposed mind, greatly concerned for the advancement of the interests of virtue and religion. A judicious and considerate reader, indeed, will not often find occasion to entertain a very high opinion of the author's judgment, but he will always



have just reason to think favourably of his heart.

“THE descriptive part of the work is, in many places, entertaining and ingenious. Mr. HERVEY discovers an extreme fondness for the beauties of nature, takes great pleasure in delineating and displaying them, and endeavours to lead the minds of his readers from the consideration of them, to the contemplation of their divine Author, and the methods of his providential government and administration. He introduces most of his dialogues with descriptions of some of the amiable scenes of the creation.

And though his transitions from these to the main subjects of his work are not always perfectly natural, yet this part of the performance will afford most entertainment to the generality of its readers, and be an agreeable relief from the argumentative part of it; wherein our sensitive faculties, to say nothing of the rational, are less concerned.

“ To diversify the work too, short sketches of philosophy are occasionally introduced, easy to be understood, and calculated to entertain the imagination, as well as to improve the heart; more particularly to display the wise and bene-

ficent design of Providence, in the various appearances, and numberless productions of the material world."

IN 1756 he wrote a letter, which is prefixed to Mr. MARSHALL'S GOSPEL MYSTERY OF SANCTIFICATION, as no improper supplement to THERON AND ASPASIO. But in a letter prefixed to the fourth edition of Bishop FOWLER'S DESIGN OF CHRISTIANITY, &c. published in 1759, both Mr. MARSHALL and Mr. HERVEY are animadverted on. Some passages in THERON AND ASPASIO gave offence likewise to those who were attached in general to the

author's own favourite system of Calvinism: the ARMENIANS too objected to that work, and Mr. JOHN WESLEY in particular, with some others, wrote against it. It is none of the least instances of our author's good sense, that he never gave into any of the enthusiastic notions of the Methodists. He also published three sermons in 1757, preached on the late publick fast-days. To the third edition, which came out in 1759, after our author's death, were added his visitation sermon before mentioned, his posthumous sermon on THE MINISTRY OF RECONCILIATION, and his CONSIDERATIONS ON THE PREVAILING CUSTOM

OF VISITING ON SUNDAYS. He likewise published in 1757 a new edition of JENKS'S MEDITATIONS; to which he wrote a strong recommendatory preface.

IN 1757 he became a member of the assembly for Christian improvement, which was governed by the twelve following very good rules, though those would not be convenient for every society.

I.

THAT this assembly consist of no more than ten or twelve at the utmost,



lest an increased number should produce confusion or dissensions; and that each member, in order to prevent any sinister reflexions from the inconsiderate or vicious, be cautious of mentioning to any others that he belongs to such an assembly.—And that each member before he sets out, and on his return, do use the forms of prayers which are specified in the Minutes, and particularly adapted to this occasion.

## II.

THAT no one shall be admitted a member, who has not been proposed by

the chairman at the preceding assembly,—or who shall be disapproved of by any two members on a ballot, which shall always be taken on such occasions, how unanimous soever the members may seem to be beforehand.

## III.

THAT the members shall be registered alphabetically in the Minutes of the assembly's proceedings, and that the chairman of the day be appointed regularly, according to that list; so that no misunderstanding may arise about precedence; and that a treasurer be elect-

ed annually, the first Tuesday in January.

IV.

THAT the assembly meet on the first Tuesday in every month during the summer-season, punctually at twelve o' clock; and on the moon-light Tuesday, during the winter-season, exactly at ten, at such inn as shall from time to time be agreed on by the majority; and that dinner be ready precisely at two in the summer, and one in the winter.

V.

THAT as soon as the assembly is met,

the names of the present members shall be entered in the Minutes, and the forfeits (if there be any due) deposited in the charity-purse.—After which the chairman shall inquire, if the prayers, as agreed upon by the assembly, and entered in their Minutes, have been properly used by each member at his own home. Then the chairman shall, in a short charge, or exhortation, remind his associates of the importance of such a meeting, and enumerate the good effects which the selected chapters, if rightly improved, may produce.

## VI.

THE chairman shall then read the chapter in the Old Testament in English, and shall pause at the end of every verse, that any one who pleases may make such inquiries and reflexions as may occasionally arise; but that no two persons speak at a time; and if two accidentally begin, the chairman shall direct which is to go on.—And that every member shall, against the next meeting, send to the chairman whatever observation of his on the chapter of the day the members then present had desired to have entered in their Minutes:



by which method many useful observations may be preserved: And in case any verse shall not be cleared of its difficulties to the satisfaction of the present members, the said verse shall be reconsidered at the next meeting.

## VII.

At three o'clock precisely, during the summer-season, (no more than an hour being allowed for dining) the chairman shall proceed in reading a chapter in Greek out of the New Testament, to be commented on in like manner as that out of the Old. But in the win-

ter-season, when the assembly meet at ten, the chapter both in the Old as well as the New Testament shall be read before dinner; and after dinner no other business than that specified in the ninth article shall be entered on.

VIII.

THAT the two chapters to be considered by the assembly at their next meeting be previously appointed before the adjournment of every assembly, either by the succeeding chairman, if present, or in case of his absence, by the majority; of which chapters the absent

members shall have timely notice sent them in writing.

## IX.

THAT at every meeting (as time permits) each member, in an alphabetical order, shall be desired to give an account of some religious author, (which he has read in the preceding month) in as concise and succinct a manner as possible.

## X.

THAT, at every meeting, half a crown shall be given by each member for cha-

ritable uses; and that, at the end of the year, the money shall be expended in clothing or educating such poor persons, or relieving such incurables, as the members in their alphabetical order shall recommend to the assembly.

# XI.

THAT every member who is absent, though occasioned by the most urgent business, or even indisposition, (unless such indisposition shall continue longer than a month), shall pay half a crown towards the charity-purse, and one shilling and sixpence towards the dinner,

in the same manner as if he had been present.

## XII.

THAT the assembly break up by seven in the summer, and by four in the winter; and that each member, on his return home, use the form of prayer which is specified in our Minutes, and peculiarly adapted to this occasion.

WE whose names are underwritten, have this day (being the seventh day of July 1747) subscribed our assent to these rules and orders, as witness our hands.



As no one could be admitted into this society but what understood the GREEK language, it could be but of little use comparatively with the plan and proceedings of the religious society established at TRURO in CORNWALL, consisting of two classes, into one of which no woman could be admitted, and into the other no unmarried man could be admitted, it consisting only of married men, their wives, and other women, each class meeting every other week alternately : This society being greatly recommended by Mr. HERVEY, we here give the reader the rules by which it was governed, hoping that they may

be extensively useful, by making others follow their praise-worthy example.

## I.

AS the sole design of this society is to promote real holiness in heart and life, every member of it is to have this continually in view, trusting in the divine power, and gracious conduct of his Holy Spirit, through our Lord JESUS CHRIST, to excite, advance, and perfect all good in us.

## II.

THAT in order to the being of one

heart, and one mind, and to prevent all things which gender strifes; as well as to remove all occasion of offence from being taken against this society, no person is to be admitted a member, or allowed to continue such, who is a member of any other meeting, or follows any other preaching than that of the established ministry of the church of ENGLAND.—That none be members but such as attend the sacrament every month, and that no person be at any time introduced except by request of the director.

## III.

THAT no person be admitted a member but upon the recommendation of the director, with the consent of the majority of members then present.—  
And that the director be the Rev. Mr. W——.

## IV.

THAT the members of this society meet together one evening in a week at a convenient place, and that they go home at nine o'clock.—And that all matters of business be done before the sentences begin.

V.

THAT every member give constant attendance, and be present at the hour of meeting precisely.—And that whoever absents himself four meetings together, without giving a satisfactory account to the director, which shall by him be communicated to the society, shall be looked upon as disaffected to the society.

VI.

THAT, to prevent confusion, no person be removed from this society but by the director, who shall be present on



such occasions.—That any member do beforehand apply to the director, in case he judges such removal necessary. That a disorderly carriage, or a proud, contentious, disputing temper, (the greatest adversary to Christian love and peace) be sufficient ground for such complaint and removal.

## VII.

THAT all the members, considering the sad consequences of vanity and amusements over the nation, do in charity to the souls of others, as well as to avoid the danger of such things them-

selves, look upon themselves as obliged  
 to use peculiar caution, with respect to  
 many of the usual amusements, howe-  
 ver innocent they may be, or be thought  
 in themselves; such as cards, dancings,  
 clubs for entertainment, play-houses,  
 sports at festivals and parish-feasts, and,  
 as much as may be, parish-feasts them-  
 selves;—lest by joining herein they  
 should be a hindrance to themselves, or  
 their neighbours.

## VIII.

THAT, with the consent of the di-  
 rector, the major part of the society

have power to make a new order when need requires, but that the proposal for this purpose be made by the director. And that any member may consult the director hereupon before the day of meeting.

## IX.

THAT persons disposed to become members of this society must first be proposed by the director, in order that the members of the society may observe their conduct for the space of three months before admittance.

## X.

THAT every member do consider himself as peculiarly obliged to live in an inoffensive and orderly manner, to the glory of GOD and the edifying his neighbours.—That he study to advance in himself and others humility, faith in our Lord JESUS CHRIST, love to GOD, gospel repentance, and new obedience; wherein Christian edification consists.—And that, in all his conversation hereupon, he stick close to the plain and obvious sense of the holy scriptures, carefully avoiding all niceties and refinements upon them.

## XI.

THAT these orders shall be read over at least four times in the year by the director; and that with such deliberation, that each member may have time to examine himself by them.

## XII.

THAT the members of this society do meekly and humbly join together in the offices of devotion which are appointed to be used weekly at the meeting of the society.



His labours both in his ministerial office and in his study were pursued by him as long as possible, under the disadvantage of a very weak constitution of body, which, together with the severity of his last illness, he supported not only with incredible patience, but without a single expression of peevishness. That illness which had been long coming on, greatly increased in the beginning of OCTOBER 1758, and grew very formidable in DECEMBER following, so that he soon became sensible of his approaching dissolution. He had frequent and violent returns of the cramp, attended with most acute

pain; he had also a hectic cough, which broke his rest in the night, so that he could seldom lie in bed till four in the morning, and was often obliged to rise at two, especially as opium, how much soever guarded by other medicines, would not agree with him. On the nineteenth the pains of his body abated, and he grew drowsy and lethargic; but in the night following his immediate death was apprehended. The next day, the twentieth, his physician, Mr. STONHOUSE, declared, that in his opinion Mr. HERVEY could not live above three or four days. The day before his death he went a few steps across his room, but present-

ly his strength failed him, so that he rather sunk than fell down; but he fainted away, and was in all appearance dead. When he came to himself, and his brother said, We were afraid you was gone, he answered, I wish I had. On CHRISTMAS-DAY he complained much of a great inward conflict, and said two or three times, when this great conflict is over, then—but said no more. About three o' clock he said, The great conflict is over—now all is done; after which he scarce spoke any other words intelligibly, except now and then Precious salvation. During the last hour he said nothing, but leaned his head against the side of

an easy-chair, and without a sigh, groan, struggle, or the least emotion in the world, he shut his eyes, and expired, between four and five in the afternoon, on CHRISTMAS-DAY, 1758, in the forty-fifth year of his age. When his body was conveyed to church, it was covered, by his express desire, with the poor's pall, and he was buried under the middle of the communion-table in the chancel of WESTON-FAVEL church on the twenty-eighth, in the presence of a numerous congregation, full of regret for the loss of so excellent a pastor. It may be said of him, that few lives have ever been more heavenly, few deaths

more triumphant. In charity, though he had some few equals, yet it is certain he had no superior: for it was his desire to die just even with the world, always saying, I will be my own executor; and his fund almost expired with his life, the little that did remain he desiring might be given in warm clothing to the poor in that severe season. In his performance of the public service at church, two particulars are very observable.

WHEN his weakness obliged him to shorten his sermons, he concluded each head with a pertinent text of scripture, desiring his congregation to



turn to their bibles, and double down that text. Now, added he, my dear brethren, if you forget my sermon, you cannot forget G O D's word in this text, unless you wilfully throw your bibles aside; shew these to your children, to the absent part of your family, when you return home. This obliged the generality of his hearers to bring their bibles. His method of catechising children in church was very engaging and useful. He would put little questions to them, after they had repeated the words of the catechism: as for instance, Well, my little maid, let me hear if you understand what you said; if you do un-

derstand the meaning of these words, you will then be able to answer the questions I shall put to you. He would at these times ask not only such questions as were suitable to the words of the catechism, but also such as would strike at the capital vices of the parishoners, yet without giving personal offence: thus, some of his parishoners having lain in bed on a SUNDAY morning longer than he approved, and others having been busy in foddering their cattle when he was coming to church, and several having frequented the ale-house; he thus catechised one of the children before the congregation; Repeat me the fourth commandment—

Now, my little man, do you understand the meaning of this commandment? Yes, Sir—Then if you do, you will be able to answer me these questions—Do those keep holy the sabbath-day, who lie in bed till eight or nine o'clock in the morning, instead of rising to say their prayers and read the bible? No, Sir—Do those keep the Sabbath-day, who fodder their cattle, when other people are going to church? No, Sir—Does GOD ALMIGHTY bless such people as go to ale-houses, and do not mind the instructions of their minister? No, Sir.

IN point of learning, though not in

the first class of scholars, yet he was far from being deficient. He was master of the three learned languages, and well read in the classics, of which the bible was his particular favourite: he esteemed it as the best, and thumbed it most: he was a critic in HEBREW, which is found only in the bible, and delighted in it. In the younger part of his life he wrote some copies of verses, which shewed no contemptible genius for poetry.

HE established a weekly lecture every WEDNESDAY evening, as well as preaching twice on SUNDAY; but in the

latter part of his life, his health was so impaired, that he could only preach once on SUNDAY; and the last year of his life he was not able to continue his WEDNESDAY lecture, which gave him great uneasiness; but he encouraged all his parishoners, and other serious Christians, to resort to him, and converse freely about their eternal interests. He always preached without notes, and to a very crouded audience; but when he drew near his end, his strength failed him so much, that after explaining and dividing his text, he gave them a few particular texts to read at home, and concluded with an earnest exhortation, as before



mentioned. This was falling into a good Calvinistical practice of the famous old reformers. He made it his constant practice to level his discourses to the capacity of the meanest of his hearers, and never to shoot over their heads. In this he imitated the great LUTHER, who said, If in my preaching I were to pay any regard to PHILIP MELANCTHON, and other learned divines, then I should do little good. I preach in the plainest manner to the illiterate, and that gives content to all. He always kept up the worship of God in his own family, and when he went abroad to visit, always introduced something that af-

fording instruction and consolation to those about him; nay, even in his own family, at his different meals, his discourses always tended to edification, as he was never without his bible, or GREEK testament, which were always his companions. He was of a most chearful and engaging temper, and had a particular turn for moralizing and spiritualizing almost upon every subject. It was his usual method never to give any thing to strolling idle beggars, observing, that those who supplied them with money were encouragers of their vices. He always bought the cloaths for the poor himself, never allowing them to buy them; for which

purpose he always applied to some eminent pious tradesman, who gave him every thing at prime-cost, or under; and gave large charities to distressed persons, by such means as it was impossible for them to come at the knowledge of the donor: and always in his charities observed the Christian rule, Not to let his left hand know what his right hand did in charitable affairs. He made interest with some of the gentlemen of the faculty, when they went through the different towns and villages where there were no regular physicians, to give their advice to such poor persons as should be recommended by the clergyman, or any other

pious Christian; for he disapproved of the clergy's intermeddling with phyfic, as he thought it was impossible for them to do it with the necessary requisite judgment. He always got some pious apothecary to furnish the proper medicines, at prime-cost, and promised to pay them for their trouble. Nor was he less solicitous for the souls of the poor, for he gave away a great number of religious books, particularly bibles, and always inserted the following Promises and Threatnings of the bible in some of the blank leaves.

MR. JAMES HERVEY. 81

P R O M I S E S.

To be pasted at the beginning of a Bible.

*GOD hath given us exceeding great and precious promises, that by these we might be partakers of the divine nature. 2 Pet. i. 4.*

D I V I N E T E A C H I N G.

*Isa. xxix. 18. The eyes of the blind shall see out of obscurity.*

*Jer. xxxi. 34. They shall all know me, from the least to the greatest.*

*John xiv. 26. The HOLY GHOST shall teach you all things.*



Isa. lviii. 11. The LORD shall guide thee continually.

## PARDON.

Isa. xliii. 25. I am he that blotteth out thy sins.

Isa. i. 18.—Sins as scarlet—shall be white as snow.

1 Pet. ii. 24. Who his own self bare our sins, in his own body, on the tree.

1 John i. 7.—The blood of JESUS CHRIST cleanseth from all sin.

JUSTIFICATION.

Rom. viii. 33, 34.—It is God that justifieth.

Rom. iii. 21, 22, 23, 24. — Justified freely by his grace.

Isa. xlv. 24, 25.—In the LORD I have righteousness.

2 Cor. v. 21. We are made the righteousness of God in Him.

SANCTIFICATION.

Ezek. xi. 19, 20. I will put a new spirit within you.

Tit. ii. 14. CHRIST gave himself for us,

that he might redeem us from all iniquity.

Heb. viii. 10, 11, 12. I will put my laws into their mind, and write them in their hearts.

1 Theff. v. 23.—The God of peace sanctify—your whole spirit, soul, and body.

P R O M I S E S.

To be pasted at the end of a Bible.

TEMPORAL BLESSINGS.

1 Tim. iv. 8. Godliness hath the promise of the life that now is.

Psal. xxxvii. 3.—Verily thou shalt be fed.

Matt. vi. 33.—Seek first the kingdom of God, and all things shall be added.

1 Tim. vi. 17. Who giveth us all things richly to enjoy.

## T E M P T A T I O N.

1 Cor. x. 13.—God will not suffer you  
to be tempted above that ye are able.

2 Cor. xii. 9. My grace is sufficient for  
thee.

Rom. vi. 14. Sin shall not have dominion  
over you.

Luke xxii. 32. I have prayed for thee,  
that thy faith fail not.

## A F F L I C T I O N.

Job v. 17. Happy is the man whom  
God correcteth.



Lament. iii. 32. Though he cause grief,  
yet he will have compassion.

Pfal. l. 15. Call upon me in trouble,  
and I will deliver thee.

Rev. iii. 19. As many as I love, I rebuke  
and chasten.

D E A T H.

1 Cor. xv. 55, 56, 57. God giveth us  
the victory, through CHRIST our  
LORD.

2 Cor. v. 1. If our earthly house is dissolved,  
we have a building of God.

John iii. 16. Whosoever believeth, shall  
have everlasting life.

Pfal. xxiii. 4. Though I pass through  
death, I will fear no evil.

CONCLUSION.

*GOD, willing more abundantly to shew un-  
to the heirs of promise the immutability  
of his counsel, confirmed it by an oath.*

Heb. vi. 17.

No man had ever so great a contempt of money as Mr. HERVEY; he esteemed it as unworthy of his notice, any further than as it furnished him with the means of doing good; an instance of which occurred just a few days before his death. When he had settled an account with a friend, wherein a ballance of eighteen shillings coming to him, he desired it might be laid out in printing a few hints concerning the promoting of religion in ourselves and others, which were written by Mr. RICHARDS of NORTHAMPTON. He gave directions for some small improvements, so that they might be printed upon the side of a sheet, and hung

up. The following is a faithful abridgment of them.

## I.

**BE** always chearful as well as ferious, that you may win men to religion.

## II.

**Avoid** all controversies.

## III.

**HEAL** all divisions amongst sects and parties.

IV.

TALK familiarly to children about religion, as a delightful employment. Put easy questions to them, and encourage them by little presents.

V.

PRAY for all who affront or injure you.

VI.

ACCUSTOM yourself to a regular, daily and moderate course of devout retirement, and frequent attendance on the sacrament.



## VII.

FREQUENT public worship every day in the week, if your business permit, and you live in a place where it can be done.

## VIII.

ACCUSTOM yourself to secret ejaculations in walking, riding, or in whatever company you happen to be.

## IX.

USE frequent meditation; nothing can be more profitable than this.

X.

ENTERTAIN the highest regard for the word of GOD, and disperse religious books occasionally, if your circumstances will permit.

XI.

ENCOURAGE by your influence and purse too, if you can afford it, societies for promoting the gospel both at home and in foreign parts.

XII.

WHENEVER you reprove, let it be

tenderly, privately, and with all due humility.

## XIII.

For the reformation of swearing, lying, flandering, Sabbath-breaking, passionate, or unchaste persons, you may write out some hints on slips of paper, against any of those vices, and give them to, or place them in the way of such persons.

## XIV.

MAKE it a rule to have one religious sentence at least in all the letters you write to your relations or friends.

XV.

GUARD people, as much as in you lies, against enthusiasm and excessive rigours, either as to abstinence, or conversation; recommending to them to take all the comfort they can in the situation God has placed them.

XVI.

ABOVE all, write down the reasons which at any time make you afraid to die, and then endeavour by faith, prayer, and conversation with experienced Christians, to remove the causes.

— HE made it the whole study of his life to improve every talent his LORD had given him, towards the advancement of his great MASTER's interests in the world, and for the common good of mankind, to whom he bore the most benevolent heart. But though this was his ruling passion, it did not screen him from the malice of mankind; for an anonymous letter-writer sent him one by the post, wherein he told him, That his tenets were dishonourable to GOD, subversive of all gospel-holiness, and destructive even of common morality, and very injurious to society itself, by making men melancholy, and regardless of

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business. It is plain this writer had never read what Mr. HERVEY had advanced in his MEDITATIONS AMONGST THE TOMBS, volume second, page 124, where he observes, That real religion was never intended to make men renounce all converse with the world, and turn hermits; it was never intended to make men idle, and neglect their business, but to make them industrious, not out of a principle of avarice, but out of conscience, as another worthy divine has observed, That a Christian should work with both hands. Religion was never designed to extirpate the passions, but to restrain their irregular-

rities; so that all the different branches of trade may be carried on at the same time that a Christian is travelling to Heaven: for Christianity was never intended to withhold any real pleasure from its sincere votaries. Mr. HERVEY was a favourer of Calvinism, exactly agreeable to the articles of the church of ENGLAND, which the Arminians could by no means relish: though Mr. HERVEY was of so condescending a disposition, that he always declared he was ready to retract and alter any sentiment which was in the least liable to objections. This shewed the goodness of his heart, which is the only thing that

will avail us at that great day, when the learned, the wise, and the mighty disputers of this world, shall stand for ever speechless and confounded. In short, Mr. HERVEY may be looked upon as a sort of miracle in our age, when we consider the holiness of his life, and his most exemplary behaviour.

THE following is an abstract from a sermon, preached on Mr. HERVEY's death, by W. ROMANE, A. M. lecturer of St. DUNSTAN's in the West, LONDON.

“ IF I were to draw the character of

“this excellent man, I would consider  
“him in the several relations in which  
“he stood to God and man, and would  
“exhort you to follow him, so as he  
“followed CHRIST. But the compass  
“of this discourse will not suffer me to  
“enlarge. I can only just observe some  
“particular instances, from whence it  
“will evidently appear that he had  
“seen the salvation of God. He had  
“a clear view of it by the eye of faith,  
“and was able to act faith upon it, for  
“his was a faith working by love. We  
“LOVE GOD, says the beloved apostle,  
“BECAUSE HE FIRST LOVED US; be-  
“cause we know by faith that he first

" loved us: so that our love is the re-  
 " flex act of his love to us. And Mr.  
 " HERVEY had great experience of  
 " GOD's love to him, and therefore his  
 " heart was full of love to GOD; and  
 " out of the abundance of his heart his  
 " mouth spake. There was such a  
 " sweetness of heart-love upon his  
 " tongue, that he used to speak of the  
 " love of the adorable REDEEMER, like  
 " one who had seen him face to face in  
 " the fulness of his glory. He would,  
 " with all the power of language and  
 " dignity of sentiment, speak for a long  
 " time together in praise of the ever-  
 " blessed SAVIOUR. But you might



“plainly see, though every body else  
“was pleased, yet he was not satisfied  
“with what he had said. He thought  
“he had not said enough, and what he  
“had said fell far below his LORD’s me-  
“rit. But still he would try again,  
“and indeed was never weary. You  
“could not hear him speak for any  
“time upon this his favourite subject,  
“without being convinced that he felt  
“what he said; and if you had any  
“love of God, when you went into  
“his company, his conversation would  
“inflame it. He had an excellency,  
“which I never saw to so great a de-  
“gree in any other person. He never

“ let an opportunity slip of speaking of  
 “ the love of CHRIST. He would take  
 “ occasion from the most common in-  
 “ cident, and yet it would not appear  
 “ forced: for he had a wonderful ta-  
 “ lent at spiritualizing and improving  
 “ whatever happened about him; by  
 “ which means he hindered the conver-  
 “ sation from turning upon trifling  
 “ matters, and, at the same time, kept  
 “ it up with spirit and usefulness. Ha-  
 “ ving set the LORD always before him,  
 “ he saw the love of GOD in every  
 “ thing, and therefore it is not to be  
 “ wondered that all objects and events  
 “ should give him occasion to speak of

“ it. In his last sickness it continued  
“ still to be his favourite theme; for  
“ whenever my friend, who was much  
“ with him, came into the room, he  
“ would begin to talk of the love of  
“ CHRIST, and of the great things  
“ which CHRIST had done for him,  
“ until his breath failed him; and as  
“ soon as he had recovered himself a lit-  
“ tle, he would proceed upon the same  
“ sweet subject; so that he might have  
“ truly applied to himself the words of  
“ the prophet,—MY MOUTH SHALL BE  
“ TELLING OF THY RIGHTEOUSNESS  
“ AND OF THY SALVATION ALL THE

"DAY LONG; FOR I KNOW NO END  
"THEREOF.

"THIS heart-love to GOD appeared  
"evidently in every part of his charac-  
"ter. As a minister, his faith wrought  
"by love to the souls of men in all the  
"offices of his function. While his  
"health permitted him, he watched  
"like a faithful shepherd over his flock.  
"He used to visit them from house to  
"house, and to speak freely to them of  
"the state of their souls; and when the  
"weakness of his body obliged him to  
"drop these religious visits, he would  
"often grieve, that he could not be

“ more useful, and would speak with  
“ great concern and uneasiness of his  
“ not being able to preach oftener, and  
“ to do more for CHRIST. In the pul-  
“ pit he was fervent and earnest with  
“ his people, and would often exert  
“ himself beyond his strength: for he  
“ preached the great doctrines of salva-  
“ tion as one who had experienced the  
“ power of them. It was manifest to  
“ all who heard him, that he felt what  
“ he spake. And when we speak what  
“ we know, and testify what we have  
“ seen, then God blesses this experi-  
“ mental preaching. He puts a divine  
“ power and energy into it, and ren-



" ders it effectual to awaken sinners, to  
 " comfort them that mourn for sin,  
 " and to edify and build up the faith-  
 " ful. Mr. HERVEY had many happy  
 " proofs of the usefulness of his preach-  
 " ing for each of these purposes, and  
 " therefore he did not think it enough  
 " to preach once a-week on the LORD'S  
 " day, but he set up a weekly lecture at  
 " WESTON-FAVELL, which was very  
 " well attended, and was blessed to ma-  
 " ny of his neighbours, who will be his  
 " glory and crown of rejoicing in the  
 " presence of the LORD JESUS CHRIST,  
 " at his coming.

“ HE did not forget that he was a  
“ minister in his own house; for he  
“ called his family together twice a-day  
“ to serve GOD. It was his custom in  
“ the evening, after the servants had  
“ read the Psalms and the second les-  
“ son, to explain some part of what  
“ had been read. In this exercise he  
“ would sometimes dwell for half an  
“ hour; and when he met with a sweet  
“ passage upon the love of CHRIST, I  
“ have heard him speak for three quar-  
“ ters of an hour, and then he conclu-  
“ ded with prayer.

“ IN the morning, when the family

“ were met together, he used to ask the  
 “ servants,—Well, where was our text  
 “ last night? And after they had re-  
 “ peated it, he made them give an ac-  
 “ count of what had been said upon it;  
 “ and then he would repeat and enforce  
 “ his last night’s discourse, concluding  
 “ with prayer.

“ IN the afternoon, when he was call-  
 “ ed down to tea, he used to bring his  
 “ HEBREW Bible or GREEK Testament  
 “ with him, and would either speak up-  
 “ on one verse, or upon several verses,  
 “ as occasion offered. This was gene-  
 “ rally an improving season. The glo-

“ ry of GOD is very seldom promoted  
“ at the tea-table; but it was at Mr.  
“ HERVEY’S. Drinking tea with him  
“ was like being at an ordinance; for  
“ it was sanctified by the word of GOD  
“ and prayer.

“ As a member of society, his faith  
“ wrought abundantly by love to his  
“ neighbour; for he was full of good  
“ works. His charities to the poor  
“ were very large; and that he might  
“ be liberal to them, he was very frugal  
“ in his own expences. He chose  
“ rather to clothe the poor, than to give  
“ them money. He used to get some

“ judicious person to buy linen, coarse  
 “ cloth, stockings, shoes, &c. for them  
 “ at the best hand, alledging that the  
 “ poor could not buy so good a com-  
 “ modity at the little shops, and with  
 “ driblets of money. I am God’s stew-  
 “ ard, says he, for his poor, and I must  
 “ husband the little pittance I have to  
 “ bestow upon them, and make it go as  
 “ far as possible. But where money  
 “ would be particularly serviceable to a  
 “ family long afflicted with sickness, or  
 “ to a prudent housekeeper who had  
 “ met with great losses in trade, he  
 “ would give five, ten, or fifteen gui-  
 “ neas at a time, taking care it should



“ not be known from whence the money came.

“ MR. HERVEY'S income was but  
“ small, and it may be wondered how  
“ he managed it so well as to have such  
“ sums to spare for charitable uses; but  
“ what money was left, after the family-expences were paid, and all the  
“ profits arising from the sale of his  
“ books, which was a very considerable  
“ sum, he gave away in charity. He  
“ made it a bank for the poor. And  
“ this, says he, I have devoted to God.  
“ I will on no account apply it to any  
“ worldly uses. I write not for pro-

“ fit or for fame, but to serve ~~the~~ cause  
 “ of GOD; and as he has blessed my  
 “ attempt, I think myself bound to re-  
 “ lieve the distreffes of my fellow-crea-  
 “ tures with the profit that comes from  
 “ this quarter.—And he is still reliev-  
 “ ing them. He was not willing that  
 “ his charities should die with him; for  
 “ he ordered all the profit arising from  
 “ the future sale of his books to be con-  
 “ stantly applied to charitable uses.  
 “ Thus, having believed in GOD, he  
 “ was careful to maintain good works,  
 “ knowing that these things are good  
 “ and profitable unto men.

“ IN his private life he was under  
“ the influence of the same faith, work-  
“ ing by love to the will and command-  
“ ments of GOD. His holy walking  
“ was very exemplary. What he said,  
“ in words, concerning his interest in  
“ the REDEEMER’S righteousness, he  
“ proved by his actions; for he was ve-  
“ ry sensible of the importance of this  
“ scripture, HE THAT SAITH HE ABI-  
“ DETH IN HIM, OUGHT HIMSELF AL-  
“ SO TO WALK, EVEN AS HE WALKED.  
“ (1 JOHN ii. 6.) Mr. HERVEY walked  
“ very close after CHRIST; and found  
“ that the belief of CHRIST’S righteouf-  
“ ness being imputed to him for his

“ justification, was so far from being a  
 “ licentious doctrine, that it inspired  
 “ him with the noblest motives to a  
 “ grateful obedience. His holy life  
 “ was an excellent recommendation of  
 “ his principles: for I never saw one  
 “ who came up so near to the scripture-  
 “ character of a Christian. GOD had  
 “ enriched him with great gifts, and  
 “ with great graces, and had made him  
 “ humble: for he was humbled by the  
 “ power of grace. He had been a very  
 “ vain proud young man; but the grace  
 “ of GOD emptied him of pride and  
 “ self, and clothed him with humility.  
 “ Having put on CHRIST, he had put

“ on with him the ornament of a meek  
“ and quiet spirit; which appeared in  
“ his great patience and resignation to  
“ the will of GOD. He had some very  
“ sharp trials of his faith and patience,  
“ both from GOD and from men, and  
“ he learned obedience by the things  
“ which he suffered. It was very re-  
“ markable, that in his long illness he  
“ was never known to fret or be unea-  
“ sy; nor did the persons about him  
“ ever hear one angry, or one hasty  
“ word come out of his mouth.

“ THE same principle of faith work-  
“ ing by love was manifest in his stu-



“ dies, which he directed to the glory  
 “ of GOD. He was once a great rea-  
 “ der of the GREEK and ROMAN au-  
 “ thors, and his writings shew that he  
 “ had a good taste for classical learning ;  
 “ but for some years past he chiefly  
 “ applied himself to the study of the  
 “ holy scriptures. GOD had blessed  
 “ him with a fine understanding, and  
 “ a great memory, which he exercised  
 “ in reading the Bible in the original  
 “ languages. He was very well skilled  
 “ in the HEBREW, and was an excellent  
 “ critic in the GREEK, and was a scribe  
 “ instructed unto the kingdom of Hea-  
 “ ven, who, like unto a man that is an

“ householder, bringeth forth out of  
“ his treasure things new and old. He  
“ had a great veneration for this trea-  
“ sure of the Old and New Testaments.  
“ He used to talk of them in the high-  
“ est terms, next to that adorable Per-  
“ son of whom they treat. They were  
“ sweeter to him than honey and the  
“ honey-comb; and so they will be to  
“ every one who reads them, as he did,  
“ with faith. Whoever can act faith  
“ upon the exceeding great and preci-  
“ ous promises contained in the sacred  
“ volume, will find so much sweetness  
“ in it, that he will have but little re-  
“ lish left for other books.

“ As to his writings, I leave them  
“ to speak for themselves. They stand  
“ in no need of my praises. They are  
“ in the hands of the public, and every  
“ reader will form his own judgment.  
“ Oh that the Spirit of the living God  
“ may direct it, that whoever reads his  
“ writings may learn to have no confi-  
“ dence in the flesh, but to make men-  
“ tion of JEHOVAH’S righteousness, e-  
“ ven of his only.

“ THE time would fail me, if I was  
“ to enlarge upon all the particulars of  
“ his life and death. That was not my  
“ design. I only intended briefly to

“ relate some things, from whence a to-  
“ lerable judgment might be formed of  
“ Mr. HERVEY’S character. But I can-  
“ not finish without taking notice of  
“ the last scene of his life, which was  
“ very triumphant and glorious. The  
“ last and great trial of his faith was  
“ more precious than that of gold which  
“ perisheth. Its preciousness never  
“ appeared more than in the hour of  
“ death; for then he evidently saw by  
“ faith, and apprehended the salvation  
“ of GOD, and could rejoice in a clear  
“ view of his own interest in it. When  
“ Dr. STONHOUSE saw him for the last  
“ time, namely, on CHRISTMAS-DAY,

“ about two hours before he expired,  
“ Mr. HERVEY pressed home upon him  
“ his everlasting concerns, in the most  
“ affectionate manner; telling him that  
“ here is no abiding place, and begging  
“ of him to attend, amidst the multi-  
“ plicity of his business, to the one thing  
“ needful.

“ THE Doctor, seeing the great dif-  
“ ficulty and pain with which he spoke,  
“ (for he was almost suffocated with  
“ phlegm and frequent vomitings) and  
“ finding, by his pulse, that the pangs  
“ of death were then coming on, desi-  
“ red that he would spare himself.—



“ No, says he, Doctor, no. You tell  
“ me I have but few moments to live;  
“ Oh! let me spend them in adoring  
“ our great REDEEMER. Though my  
“ flesh and my heart fail me, yet GOD  
“ is the strength of my heart, and my  
“ portion for ever. He then expatia-  
“ ted in the most striking manner upon  
“ these words of St. PAUL, I COR. iii.  
“ 22, 23. ALL THINGS ARE YOURS, LIFE  
“ AND DEATH: FOR YE ARE CHRIST’S.  
“ Here, says he, is the treasure of a  
“ Christian. Death is reckoned among  
“ this inventory;—and a noble trea-  
“ sure it is. How thankful am I for  
“ death, as it is the passage through

“ which I pass to the LORD and GIVER  
 “ of eternal life, and as it frees me from  
 “ all this misery you now see me en-  
 “ dure, and which I am willing to en-  
 “ dure, as long as GOD thinks fit! for  
 “ I know he will, by-and-by, in his own  
 “ good time, dismiss me from the bo-  
 “ dy. These light afflictions are but  
 “ for a moment, and then comes an e-  
 “ ternal weight of glory. Oh welcome,  
 “ welcome death!—Thou mayest well  
 “ be reckoned among the treasures of  
 “ the Christian.—To live is CHRIST,  
 “ but to die is gain.

“ AFTER which, as the Doctor was

“ taking his final leave of him, Mr.  
 “ HERVEY expressed great gratitude for  
 “ his visits, though it had been long  
 “ out of the power of medicine to cure  
 “ him.—He then paused a little, and,  
 “ with great serenity and sweetness in  
 “ his countenance, though the pangs of  
 “ death were then on him, repeated  
 “ these triumphant words—

“ LORD, NOW LETTEST THOU THY  
 “ SERVANT DEPART IN PEACE, ACCOR-  
 “ DING TO THY MOST HOLY AND COM-  
 “ FORTABLE WORD : FOR MINE EYES  
 “ HAVE SEEN THY PRECIOUS SALVATI-  
 “ ON. Here, Doctor, is my cordial.

“What are all cordials to the dying,  
 “compared to the salvation of CHRIST?  
 “This, this supports me.—He found  
 “this supporting him in his last mo-  
 “ments, and declared it, by saying  
 “twice or thrice, PRECIOUS SALVATI-  
 “ON! and then leaning his head against  
 “the side of the easy chair in which  
 “he sat, he shut his eyes, and fell a-  
 “sleep. Oh precious salvation! how  
 “precious must it be to the dying man,  
 “who, interested in it, can thank God  
 “for death, and reckon it among his  
 “riches; who, supported by faith in  
 “the salvation of God, can account it  
 “his gain to die; and can gladly say,

“ taking his final leave of him, Mr.  
“ HERVEY expressed great gratitude for  
“ his visits, though it had been long  
“ out of the power of medicine to cure  
“ him.—He then paused a little, and,  
“ with great serenity and sweetness in  
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 “he sat, he shut his eyes, and fell a-  
 “sleep. Oh precious salvation! how  
 “precious must it be to the dying man,  
 “who, interested in it, can thank God  
 “for death, and reckon it among his  
 “riches; who, supported by faith in  
 “the salvation of God, can account it  
 “his gain to die; and can gladly say,

“ Oh welcome, welcome death! May  
“ this faith support you, my brethren,  
“ when all other supports fail, and make  
“ salvation as precious to you as it was  
“ to Mr. HERVEY! and of this you  
“ may be assured, that what the LORD  
“ did for him he is able also to do for  
“ you. He was indeed a glorious in-  
“ stance of the power of grace; for by  
“ the grace of GOD he was what he was.  
“ And grace is free; as free for you as  
“ it was for him; able also to make you  
“ live and die as much to the glory of  
“ GOD as he did. He was truly a burn-  
“ ing and shining light; but the LORD’S  
“ hand is not shortened. It can make

“ your light shine also before men, and  
“ enable you to adorn the doctrine of  
“ GOD your SAVIOUR as much as Mr.  
“ HERVEY did. And the great use to  
“ be made of his example is, to stir you  
“ up to glorify GOD for the gifts and  
“ graces bestowed upon him, and to de-  
“ sire the same may be bestowed upon  
“ you.”

To close this account of his life, we  
shall insert his character from the NOR-  
THAMPTON MERCURY, published after  
his death.

“ ON CHRISTMAS-DAY, in the after-

“ noon, died, in the forty-fifth year of  
“ his age, the Reverend Mr. JAMES  
“ HERVEY, rector of WESTON-FAVELL,  
“ near NORTHAMPTON, and author of  
“ the MEDITATIONS ON THE TOMBS,  
“ FLOWER-GARDEN, &c.—He was one  
“ of the most eminent instances of the  
“ power of Christianity upon the hu-  
“ man mind. In his ministerial pro-  
“ vince he was pious, fervent, and in-  
“ defatigable. In his ordinary connec-  
“ tions with the community, he was  
“ ever chearful, conscientiously punctu-  
“ al in all his dealings, and amiably can-  
“ did to persons of every denominati-  
“ on. To his charities he set no bounds,

“scarcely leaving himself the mere re-  
 “quisites of his station. Under the se-  
 “verest trials of infirmity for several  
 “years, he displayed the highest exam-  
 “ple of fortitude, serenity, patience,  
 “and an entire resignation to the Di-  
 “vine Will. His writings most abun-  
 “dantly evidence his learning and in-  
 “genuity. But, reader, it is not the  
 “requisitions of his understanding, but  
 “the improvements of his heart, and  
 “his confidence in the great REDEEM-  
 “ER, which will now avail the most ex-  
 “cellent man.”





A

## C H A R A C T E R

O F

Mr. HERVEY's WRITINGS.

**T**HE Reverend Mr. JAMES HERVEY, being now dead, yet speaketh to us in his valuable writings: writings, which, for importance of subject, weight of argument, sublimity of thought, justness of sentiment, and elegance of diction, are equalled by few, and excelled by none.

His strain is truly evangelical; his method inviting, entertaining, and edifying; calculated both to profit and to please: and a spirit of meekness, candour, and modesty, breathes through, and beautifies the whole.

His favourite topic is the righteousness and atonement of the REDEEMER. On this he expatiates with inexpressible satisfaction, and dwells with rapturous delight. By this he “ touches the finest  
“ movements of the soul, and strikes all  
“ the inmost springs of action with the  
“ most persuasive, the most command-

“ing energy,” and sweetly constrains to the obedience of love.

HE ranfacks the mansions of the dead, turns the grave into a pulpit, and makes putrefaction and mortality preach lessons to the living.—He surveys, with NEWTONIAN exactness, the starry expanse, and the countless radiant worlds that roll in the nocturnal sky; from these he investigates the glory and perfections of the creating and sustaining God; and from these he enhances the wonders of redeeming love. He mounts the believer on the summit of creation, as upon a stupendous eminence, to en-

large his prospect, and exalt his conceptions of the majesty and glory of that God, who redeemed his church with his own blood. When imagination itself, with all the assistance of science, is lost in the immensity and awful grandeur of the works of nature; immediately he contracts the universe into a span, and the enormous orbs into fleeting atoms, or the small dust that remains in the balance, when the works of redemption are brought in view.

Thus he unites the most improved philosopher with the sound believer; and makes reason and nature subservi-

ent to faith and revelation. Whilst he allows reason its freest inquiry and fullest scope, he gives up with none of the peculiarities of the gospel; but holds forth with the clearest light, and in various points of view, those truths wherein the offence of the cross consists.

MAY these heavenly doctrines, and precious truths, which flowed in such copious, gladdening streams, from his lips and pen, be transmitted pure and unadulterated to the latest posterity; and may that divine SPIRIT, which gave them their proper energy and influence upon his heart and life, ever accompany them to remotest ages.





TO THE MEMORY  
OF THE  
LATE PIOUS AND INGENIOUS  
MR. JAMES HERVEY.

BY  
THE REV. MR. J. OGILVIE.

**A**S' rapt in thought the musing mind sur-  
vey'd

The vain of life, and walk'd the deep'ning  
shade;

O'er Care's broad empire cast its trembling  
view,

And mark'd the flying traits that Fancy drew :

Her magic hand at once transform'd the  
scene,

And shew'd the spot where HERVEY sleeps  
serene;

Stretch'd, where lone Silence haunts the so-  
lemn gloom,

Where Thought's keen eye explores the peace-  
ful tomb;

Where Pleasure's glitt'ring dreams at last are  
o'er,

And Love's soft music charms the soul no  
more.

THRILL'D as I view'd, the streaming tears  
o'erflow,

From the big bosom bursts the sighs of  
woe;

Her friend now lost \* who taught the muse  
to sing,

Check'd her wild flight, and prun'd her trem-  
bling wing;

Whose candid praise with eager hope inspir'd,  
Whose censure chasten'd, and whose genius  
fir'd;

Abash'd she stood,—her bold essays were vain,  
Nor tun'd the harp, nor pour'd the plaintive  
strain.

WHEN lo! unfolding from the blaze of  
light,

A form all-beauteous flash'd upon the sight!

\* These, and the five subsequent lines, refer to some personal favours conferred upon the author.

The robes of Heav'n involv'd his dazzling  
frame,

And his eyes sparkled with celestial flame:  
High o'er his brow the waving radiance play'd,  
An orient crown inclos'd his beamy head;  
His lip with Beauty's fine vermillion glow'd,  
And flow'rs spontaneous blossomed as he trod.  
'Twas GENIUS:—pausing o'er the sacred  
dead,

His bright eye languish'd, and the roses fled;  
His moan remurmur'd o'er the ecchoing vale,  
His heav'n-wove robe hung loosen'd on the  
gale;

He snatch'd the lyre, and pour'd the melting  
lay

That strikes the heart, and charms the soul a-  
way:

Dull Night sat list'ning on her cloud-wrapt  
throne,

And white lip'd Anguish curb'd the bursting  
groan;

On Care's wild thought the tuneful accents  
flow,

And sounds melodious thrill'd the ear of Woe.

"O CALL'D at last th' ALMIGHTY's praise  
to sing!

Where oft thy genius tow'r'd with daring wing!

Plac'd where no cares th'exulting wish con-  
troul!

Blest with the joys that fir'd thy kindling soul!

Though smiles no more the placid eye se-  
rene,

Nor rove the graces o'er some pictur'd scene;



Tho' snatch'd from all thy boundless hope design'd,

When life's full summer warm'd thy ripening mind:

Yet not these themes the plaintive muse detain,

Thy friend, thy country, claims the mournful strain;

Since lost each nobler plan thy soul had wrought,

Since stopt the stream of sweet persuasive thought,

Fled the bright noon thy bursting blaze had giv'n,

And mute the voice that wrapt the soul to heav'n.

STROW'D o'er thy page what beauteous  
traits appear!

What melting music steals the list'ning ear!

'Twas I whose pow'r the living picture caught,

'Twas I whose pencil ting'd the glowing  
draught:

Thro' Death's black gloom I trac'd thy dubi-  
ous way,

That kindred gloom, where Fancy loves to  
stray!

Then led thee, circled with the laughing Hours,

Where sport young Zephyrs o'er the waste of  
flow'rs;

With richer strokes the warm description  
wrought,

And touch'd with transport all the springs of  
thought.

Mine was the ray on Night's dim curtain  
thrown,

And mine the glass where gay creation shone;

Mine the bold wing that shot where tempests  
rise,

And mine the flight that reach'd the starry  
skies."

He ceas'd:—for fudden on the wond'ring  
gaze

From Heav'n's broad concave burst the rapid  
blaze!

At once descending from the realms on high,

An angel shape arrests the dazzled eye!

Loose o'er her limbs the floating garment  
roll'd,

Her sparkling pinions flam'd with beamy gold,

Her eyes like lightning glanc'd a piercing  
ray!

And all th' illumin'd æther gleam'd with day!

Near as she came, superior, tho' resign'd,

Her form majestic aw'd the dubious mind;

With heighten'd grace her bloomy features  
glow'd,

Free on her robe the mazy ringlets flow'd,

Her balmy breath ambrosial scents perfume,

And o'er her cheek was pour'd celestial bloom:

Pale Sorrow bright'ned as RELIGION came,

And slow-pac'd Time stood trembling at the  
name;

Rage dragg'd in triumph swell'd her solemn  
train,

And Death behind her groan'd, and clank'd  
his chain.

SHE paus'd,—and musing o'er the fun'ral  
bier,

Sigh'd deeply-sad, and pour'd a tender tear;  
Then check'd its course; and brightning as  
the sun,

She look'd to Heav'n serene, and thus begun:

“HAIL, thou escap'd to yonder worlds a-  
bove;

Hail, join'd to saints that melt in strains of  
love!

At last 'tis come! the bright transforming day!

Th' exulting spirit bursts, and soars away!

Loose are its bars! and gain'd th' immortal  
prize,

It breathes of Heav'n sublime, and walks the  
skies!



But late my hands yon beauteous scenes display'd,

And led thy steps thro' life's perplexing shade;  
The vivid wish a distant prospect brought,  
The rapt soul trembling o'er the verge of  
thought!

Yet then, what transport taught thy hope to  
soar!

How flam'd the kindling look that glanc'd it  
o'er!

How Fancy's touch the glowing draught refin'd!

And light celestial pour'd upon the mind.

A RACE unborn thy genius shall inspire,  
And souls yet darken'd catch sublime de-  
fire.

When to thy page, in some sequester'd bow'r,  
Calm musing thought devotes the serious hour;  
Just when ASPASIO'S strain has warm'd the  
breast,

When Quiet sooths the settling soul to rest;  
Then shall my hand superior pow'r impart;  
Then Love's persuasive lay shall melt the heart;  
Then shall Religion's purest beams be giv'n;  
Now rest in peace."—She said, and soar'd to  
Heav'n.





ON THE DEATH OF

THE REVEREND

MR. JAMES HERVEY.

ON vulgar marks Death long had meanly  
spent

His loaded quiver, and his bow full bent;  
Monarchs, who had been great but for a crown,  
Statesmen and heroes, sons of high renown;  
When lo! in Heav'n this awful mandate past,  
"To-morrow's dawn be some fam'd mortal's  
last."

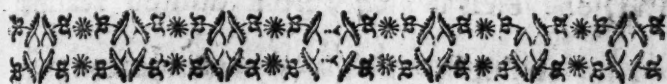
The tidings, to our world officious sent,  
Thro' ALBION'S isles on wings of lightning  
went;

Impiety, her heart by vipers stung,  
 Again blasphemes with loud audacious tongue;  
 Vice stalks abroad, each late retreat forsook,  
 With all her broad effrontery of look;  
 But ah! while these malignant triumph show,  
 Far other bosoms other feelings know!  
 The muse in vain conceals her weeping eye,  
 And each tear Learning answers with a sigh!  
 Religion starts, tho' arm'd with tenfold shield,  
 And Virtue shrinks, tho' she disdains to yield:  
 —The arrow sped, Death took his aim too  
 well,

The mitred pontiff liv'd, and HERVEY fell.



Where  
 Ye sw  
 Resour



A N

INSCRIPTION

IN AN ARBOUR

AT D——GH, NEAR EDINBURGH,

BENEATH A BUST OF

MR. JAMES HERVEY.

PEACE to the shade where HERVEY'S  
form reclines!

Where up the spreading beech the ivy twines.

Ye swains, oft tutor'd by the sacred theme,

Resound his praises by the tinkling stream.

G



And, oh! blest'd shade, from fainted realms  
on high,

Deign one kind look to this our nether sky.  
Sweet is the fragrance of the rural shade,  
Sweet is the murmur of yon flow cascade;  
Yet sweeter far thy heaven-created song  
Than Nature's pleasure————

'Twas thine, thrice sacred form! of all mankind,  
To trace the lab'rins of the human mind,  
'Twas thine to know each dark meand'ring  
maze,

Where luring Vice, and wayward Falsehood  
strays.

Still may thy page each lonely moment cheer,  
Still may thy song each virtuous joy endear;  
Still may thy works be read by every eye,  
Till Nature sicken, and Creation die.

MR. JAMES HERVEY. 151



ON THE  
P I C T U R E  
OF THE REVEREND

MR. JAMES HERVEY.

BY

MR. N I X O N,

RECTOR OF COLD-HIGHAM, IN  
NORTHAMPTONSHIRE.

**W**ILLIAMS, 'tis yours to bid the  
canvas wear,

By art illusive, HERVEY's form and air.

Oh! with like happy labour could I trace  
Each virtue, each exalted Christian grace,  
Each heav'nly gift with which his soul was blest,  
And fix the bright assemblage in my breast;  
Then how transcendant far would be my plan:  
You paint his mimic shade:—I'd live the man.



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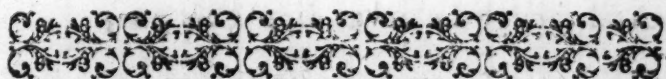
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E P I T A P H

ON THE REVEREND

M. R. JAMES HERVEY.

**H**ERE HERVEY'S precious dust is laid;  
Here peaceful rests his sacred head;

Whose honest fame and works divine

Shall ever live, shall ever shine;

By all admired shall remain,

Where genius, taste, and virtue reign.

His soul by heav'nly grace inspir'd,

With love to God and goodness fir'd,

Made nature vocal to proclaim

Religion's excellence supreme:

And though he never dipp'd his pen,  
To court the empty praise of men;  
Yet oft his smooth harmonious style  
Would ev'n the gay to blifs beguile.  
Each virtue in his bosom found,  
With chaste humility was crown'd.  
Acknowledging his sins were great  
'Gainst GOD, in this imperfect state,  
He check'd each rising spark of pride,  
And on his Saviour still rely'd.

UPON the consecrated morn:  
On which our blessed LORD was born,  
HERVEY serenely clos'd his eyes,  
While angels waft him to the skies.  
Now lost in ecstacy and love,  
He tunes the harp in heav'n above.





ON THE DEATH OF

THE REVEREND

MR. JAMES HERVEY.

**U**RANIA speak! in pensive numbers tell  
How Zion trembled when great HER-  
VEY fell!

When fail'd his strength, and when his pulse  
beat low,

Tell how she mourn'd to seeth' impending blow.

O thou to whom all sacred themes belong,

Pour forth the sweetly melancholy song!

ALAS! grim death hath shot the fatal dart,  
Which long seem'd pointed at his languid heart.  
Th' insatiate tyrant, crown'd with fun'ral gloom,  
In triumph drags him to the hollow tomb.

Who now so well can paint the blooming  
flow'r,

Or preach from sepulchres? At midnight  
hour,

Who can so well the starry heavens scan,  
And read the lectures nature meant for man?  
No more his voice a careless world can move,  
Or tell the wonders of redeeming love;  
No more shall thousands round his pulpit  
throng,

To hear the heavenly precepts of his tongue;  
For lo! above this gross impurer air,  
Releas'd from every pain, and every care:

He soars aloft (angelic hosts his guide)  
On wings new plum'd, which ne'er before he  
try'd.

With rapid speed his golden pinions rise  
Thro' starry plains, and skim th'empyrean skies.  
And now, where sparkling portals wide dis-  
play.

The blisful regions of eternal day,  
The LORD receives him, 'midst celestial choirs,  
Who crown his head, and strike their golden-  
lyres:

Thro' heaven's glad courts the greeting anthems  
roll,

And joys new blooming feast his ravish'd soul;  
Joys, which to tell all eloquence is faint,  
And which the loftiest muse can never paint.

1. The first of these is the fact that the

1. The first of these is the fact that the

the 1st of March 1881, and the 1st of April 1881.

1. The first of these is the fact that the

John P. ...

...the ... ..

1910-11-10

SELECT LETTERS

OF THE REVEREND

MR. JAMES HERVEY.



SELECT LETTERS

OF THE LATTER

JAMES H. KELLY

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T H E

## P R E F A C E

To the FIRST EDITION.

*MR. HERVEY frequently wrote religious letters to his friends, upon various occasions, always taking care to have some striking passage of scripture in each of them, which might have some lasting impression on the mind. The following letters, which have not been hitherto printed, will cer-*

*tainly be of publick utility. And those peculiar strains of piety, and that elegance of stile, which distinguish the other works of Mr. HERVET, are so plainly discoverable in these, that no reader will, in the least, doubt of their being genuine.*

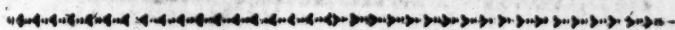




# SELECT LETTERS

OF THE REVEREND

MR. JAMES HERVEY.



## LETTER I.

TO RICHARD NASH, ESQ. MASTER OF  
THE CEREMONIES AT BATH.

BATH, Nov. 11th, 1736.

SIR,



HIS comes from your sincere  
friend, and one who has your  
best interest deeply at heart;  
it comes on a design altogether impor-

tant, and of no less consequence than  
 your everlasting happiness; so that it  
 may justly challenge your careful re-  
 gard. It is not to upbraid or reproach,  
 much less to triumph and insult over,  
 your misconduct: no, it is pure bene-  
 volence and disinterested good-will that  
 prompts me to write, so that I hope I  
 shall not raise your resentment. How-  
 ever, be the issue what it will, I cannot  
 bear to see you walk in the paths that  
 lead to death, without warning you of  
 your danger; without sounding in your  
 ears that awful admonition, RETURN  
 AND LIVE, FOR WHY WILL YE DIE? I  
 beg of you to consider whether you do



not in some measure resemble those accursed children of ELI, whom, though they were famous in the congregation, and men of renown, yet vengeance suffered not to live. For my part, I may safely use the exhortation of the old priest, "Why do ye such things? I hear of your evil dealings by all the people; nay, my brother, for it is no good report that I hear; you make the LORD's people to transgress." I have long observed and pitied you; and a most melancholy spectacle I lately beheld made me resolve to caution you, lest you also come into the same condemnation.

I WAS not long since called to visit a gentleman, one of the most robust of body, and of the gayest temper I ever knew; but when I visited him, oh! how was the glory departed from him! I found him no more that sprightly, sparkling and vivacious person he used to be, but languishing, pining away, and withering, under the chastising hand of God! his limbs feeble and trembling, his countenance forlorn and ghastly, hastening apace to the dust, to lodge in the silent grave, that land of darkness and desolation; his soul just going to God, who gave it, preparing itself to wing away to its long home, to enter upon an

unchangeable and eternal state.—When  
 I was come up into his chamber, and  
 seated on his bed, he first cast a most  
 wishful look upon me, and then began  
 as well as he was able to speak. “ Oh !”  
 “ says he, that I had been more wise;  
 “ that I had known this; that I had  
 “ considered my latter end! Oh! Mr.—  
 “ Death is knocking at my doors; in a  
 “ few hours more I shall draw my last  
 “ gasp, and then judgment, the most  
 “ tremendous judgment, is the thing  
 “ that I look for. How shall I appear,  
 “ unprepared as I am, before the all-  
 “ knowing and omnipotent God? How  
 “ shall I endure the day of his coming?”

I asked him among other questions, what  
 he thought of Strict Holiness, which he  
 had formerly so much flighted?" "Oh!"  
 replied he with a hasty eagerness, "how  
 highly I value it! I would gladly part  
 with all my estate, or a world, to obtain  
 it. Now my benighted eyes are enlight-  
 ened, I clearly discern the things that  
 are excellent. Oh! what is there in  
 the place whither I am going but God,  
 or what is there to be desired on earth  
 but religion?" But what would you  
 do, SIR, if GOD should restore you to  
 health? "Do! I call Heaven and Earth  
 to witness, I would labour for holiness  
 as I shall soon labour for life! as for

"riches and pleasures, and the applause  
 "of men, I account them as dross and  
 "dung, no more to my happiness than  
 "the feathers that lie on the floor. If  
 "the righteous JUDGE would try me,  
 "in what a spirit would I spend the re-  
 "mainder of my days! I would know  
 "no other business, aim at no other end,  
 "than to perfect myself in holiness:  
 "whatever contributed; every means  
 "of grace, every opportunity of spirit-  
 "ual improvement, should be dearer to  
 "me than thousands of gold and silver.  
 "But alas! why do I amuse myself with  
 "fond imaginations? The best resolu-  
 "tions are now insignificant, because



" they are too late. The day in which  
 " I should have worked is over and gone,  
 " and I see a sad and horrible night ap-  
 " proaching, bringing with it the black-  
 " ness of darkness for ever. Heretofore,  
 " alas! when God called, I refused;  
 " when he invited, I was one of them  
 " who made excuses: now therefore I  
 " receive the reward of my deeds; fear-  
 " fulness and trembling are come upon  
 " me, I smart, I am in sore anguish al-  
 " ready, and yet this is but the begin-  
 " ning of my sorrows. It doth not yet ap-  
 " pear what I shall be; but sure I shall  
 " be ruined, undone, and destroyed with  
 " an everlasting destruction."

THIS scene I saw with my eyes, and heard with my ears, and quickly after attended the unhappy gentleman to his tomb. The poor skeleton spoke in such an accent, and with so much earnestness, that I could not easily forget him or his words: and as I was musing upon this sorrowful subject, I remembered Mr. NASH. No sooner did I remember you, SIR, but I discerned too near an agreement and correspondence between you and the deceased. They are alike, said I, in their way, and what shall hinder them from being alike in their end? The course of their actions was equally full of sin and folly, and why should not the

period of them be equally full of horror and dismay? I am grievously afraid for the survivor, lest, as he lives the life, so he should die the death of this wretched man, and his latter end should be like his: for this cause I take my pen in hand, and counsel you to bethink yourself; nay, I request of you to repent while you have opportunity; if happily you may find grace and forgiveness. Yet a moment and you may die, yet a little while and you must die, and why will you go down with infamy and despair to the grave, rather than depart in peace, with hopes full of immortality?

BUT I must tell you, SIR, plainly, and with the utmost freedom, that your present behaviour is not the way to reconcile yourself to GOD; you are so far from making an atonement to offended Justice, that you are aggravating wrath. For what say the scriptures, those books which at the consummation of all things the ANCIENT OF DAYS shall open, and judge you by every jot and tittle therein? What say those sacred volumes? Why, they testify and declare to every soul of man, THAT WHOSOEVER LIVETH IN PLEASURE IS DEAD WHILE HE LIVETH: So that as long as you roll on in a continual course of sensual delights and vain

entertainments, you are dead to all the purposes of piety and virtue; you are as odious to God as a corrupt rotten carcass, that lies putrefying in the church-yard: you are as far from doing your duty, or working out your salvation, and restoring yourself to the divine favour, as a heap of dry bones nailed up in a coffin is from vigour and activity. Think, SIR, I conjure you, think upon this, if you have an inclination to escape the fire which will never be quenched. Would you be delivered from weeping, wailing and gnashing of teeth? Sure you would! but be certain this will never be done by amusements, which at



the best are trifling and impertinent, and for that, if for no other reason, foolish and sinful. It is by seriousness, it is by retirement, and mourning, you must accomplish this great and desirable deliverance; you must not appear at the head of every silly diversion, but enter into your closet, and shut your door, commune with your own heart, and search out your spirit: the pride of life and all superfluity of naughtiness must be put away, and you must make haste and delay not, for the time to come, to keep all God's holy commandments, always remembering that mighty sinners must be mightily penitent, or else be might-

ily tormented. Your example and your projects have been extremely prejudicial, I wish I could not say fatal and destructive, to many: for this there is no amends, but an alteration of manners, as signal and remarkable as your person and name. If you do not by this method remedy in some degree the evils that you have sent abroad, and prevent the mischievous consequences that may ensue, wretched will you be, yea wretched above measure, to all eternity: the blood of souls will be laid to your charge, and God's jealousy, like a consuming fire, will smoke against you: and you yourself will see it in that day, when the

mountains shall quake, and the hills melt,  
and the earth be burnt up at his presence.  
Once more then I exhort you as a friend,  
I beseech you as a brother—I charge you  
as a messenger from the great God, in  
his own most solemn words, To CAST  
AWAY FROM YOU YOUR TRANSGRESSIONS,  
MAKE YOU A NEW HEART, AND A NEW  
SPIRIT, SO INIQUITY SHALL NOT BE  
YOUR RUIN.

Now, SIR, my mind is eased, I have  
discharged the divine commission, in that  
I have spoken to you his words. Whe-  
ther you will hear, or whether you will  
forbear, henceforward I am clear; I shall

in no wise be necessary to your misery; if you perish, your blood will be on your own head. Perhaps you may be disposed to contemn this and its serious purport; or to recommend it to your companions as a fit subject for railing: but let me tell you beforehand, that for this, as well as other things, God will bring you into judgment. He sees me now write; he will observe you while you read. He notes down my words in his book, and he will note down your consequent procedure; so that not upon me, but upon your own self will your neglecting or despising my sayings turn.

IF YOU BE WISE, YOU SHALL BE WISE

FOR YOURSELF; IF THOU SCORNEST,  
THOU ALONE SHALT BEAR IT.

BE not concerned, SIR, to know my  
name, it is enough that you will know  
this hereafter. Tarry but a little, till  
the LORD, even the most mighty GOD,  
shall call the heaven from above, and  
the earth, that he may judge his people;  
and then you will see me face to face;  
there shall I be ready, at the dreadful  
tribunal, to joy and rejoice with you,  
if you regard my admonitions, and live,  
or to be a swift witness against you, if  
you harden your heart, and will mind  
none of my counsels.





## L E T T E R II.

DUMMER, HOLY INNOCENTS,

DEC. 28, 1736.

GOOD MADAM,

ON this day was se'night I got safe to DUMMER, and ever since I have been so busied, that I have not had leisure, no not to my best friends to write; but now the hurry of my employment is a little abated, and I have some respite from walking in and out among my parishoners: This therefore is the opportunity for reflecting upon and returning thanks to those who have wished and

done me good. Accept then, MADAM, my best and sincerest expressions of gratitude, and go on to do good to multitudes, to six and to seven, so shall you be like our Father who is in Heaven; he is merciful and gracious, and of great goodness, and that to the most unthankful and undeserving. For oh! what kind things has he done for me; ever since I left LONDON! He sent his angel before me, to be my guide and my guard in my journey; he preserved me from wrong and robbery; he kept all my bones, so that not one of them is broken; and at length brought me out into a wealthy place; I mean into such a

place which appears to be a good ground, mentioned by our LORD, and promises a comfortable increase to the gospel-sower:—Oh! may I scatter the seed plentifully by my instructions, and water it thoroughly with the dew of my prayers!

I PARTED from you and my Christian acquaintance on SUNDAY, that high and holy day, in which we had been taking sweet counsel together, and holding a still sweeter communion with GOD. The next morning I was encompassed with unhappy wretches, whose mouths were full of cursing and bitterness. Sad

and lamentable exchange! One day to be joining with saints in their devout supplications, to bear a joyful part in singing psalms of praise; and on the morrow to be grieved with ungodly speeches of wicked men, and surrounded with the horrible din of their execrations! Here I called to mind our poor first parents, thinking that my loss was in some sort like theirs: one while they were regailing themselves among the flowers, and in the goodly garden of EDEN; soon after they were wandering up and down among the thorns and briars of a wide world. Well, said I to myself, since we are constrained to

dwell with MESHACH, and have our habitation for a little while among the tents of KEDAR, it will at least make us long more earnestly for that blessed place, where dwelleth righteousness, where is no shame to curse, but only such innocent and holy ones as we are now commemorating, in whose mouths there is no guile. There we shall no more hear the voice of the slanderer and blasphemer, but the voice of joy and health shall make glad our hearts: thither, therefore, O my soul, hasten and aspire; meditate on those peaceful mansions, my heart, be talking on them, my tongue; yea, all my powers and facul-



ties concur with the blessed spirit, to bring me safely to them. In the morning, when I was going to step into the SALISBURY coach, I was told that I must not go in that, but in the WINCHESTER one: I said I had taken a place in that, which I had by paying earnest secured, and so must demand a part of it: but it signified nothing, my seat was assigned to a great person, an officer's lady, who, though she came after me, yet, because of her riches, was preferred before me. Then remembered I a passage in ECCLESIASTES, which, with a little variation, was applicable to me; GIVE PLACE, (says an imperious one)

THOU STRANGER, TO AN HONOURABLE MAN; A FINER AND RICHER THAN THEE COMETH TO BE LODGED, AND I HAVE NEED OF THY ROOM. On this occasion I likewise reflected on the wonderful orderings of Providence, that he wisely disposeth all things, (even such minute things as these) for the good of every one of his servants. If I had went into that coach, and rode with that company, it is a thousand to one but I had come out from them worse than I went into them. God is omniscient, so that in all his doings, as well when he disappoints as when he furthers, he is not only to be submitted to, but adored.

I HAVE read of St. AUSTIN, that as he was going out one evening to preach at a distant town, and not being himself thoroughly acquainted with the way, he took one that was to accompany and direct him. As they were walking, this very person whom he chose for his guide, and who knew those roads perfectly well, even was mistaken, and mislead the good man: and happy was it that he did; for in the way they should have went there lay in wait a band of blood-thirsty men, with a resolution to have murdered them. Who knows but some evil would have befall-

len me, if the all-watchful eye had not taken this method to direct it?

WHEN I was settled in the coach, I was driven to a certain street, in order to take up another passenger; here we made a tedious stay, it rained, and was cold: the coachman fretted and grumbled, nor did I, though a preacher of peace, possess my soul in patience. This brought to my mind our SAVIOUR'S promise, THE MEEK SHALL INHERIT THE EARTH. For though I was at that time the owner of a good deal of the most valuable kind of earth, of the white and yellow earth, that men call

money, yet, alas! I took no delight in it, I received no benefit from it: so sadly and uneasy, discontented, turbulent spirits marr the satisfaction of all our worldly advantages, making them in point of enjoyment as though we had them not; whereas if we have the contrary temper, it would produce the contrary effect: we should not only possess but enjoy; we should not only eat but taste; we should rejoice in the things that are our own, and perhaps in those that are another's; we should be the real (though perhaps others might be the titular) inheritors of the earth: let us say therefore to the LORD, Ever-



more give us this happy disposition.—

At length there came a little master to be my companion ; his mamma led him to the coach, though it was wet above and dirty below, and here was a moving sight indeed : the concern which the tender mother expressed for the poor little traveller struck me not a little ; how did she beseech the LORD GOD ALMIGHTY to bless him and be his safeguard ! How did she intreat me to take care of him, and to do what I could for his welfare ! Indulgent woman ! She need not have told me her mind, or the desire of her soul ; her eyes, her accent, and the earnestness of her gesture spoke

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it sufficiently. This suggested to me that comfortable scripture, LIKE AS A FATHER PITIETH HIS OWN CHILDREN, EVEN SO IS THE LORD MERCIFUL UNTO THEM THAT FEAR HIM. If a parent so loveth the fruit of her womb, how much more does our SAVIOUR love the redeemed of his blood? May this occurrence strengthen my faith as long as I live!—I intended, MADAM, to have troubled you with a full account of my journey, and all remarkable or useful circumstances that attended it; but I find my desire was extravagant and unwieldy, not to be executed within the decent bounds of a modest epistle,

therefore I am obliged to desist, and shall only add a repetition of my thankful acknowledgments for the many favours I have received at your hospitable house; I recommend you to the protection and favour of Heaven, and am,

MADAM,

*Your very much obliged*

*And humble servant;*

J. HERVEY.



LETTER III.

DUMMER, APRIL 15th, 1737.

GOOD MADAM,

**Y**OU know this day was se'night  
was remarkable for the most sur-  
prising transaction that ever the world  
saw; a transaction so full of wonders,  
that my ears seem to tingle at the late  
relation of it; the King of glory put to  
shame, the Lord of life slain, the Prince  
of princes crucified; He whom angels  
praise and adore, covered with con-  
tempt; He whom the Heaven of Hea-

vens cannot contain, nailed to a tree;  
 He in whom all the nations of the earth  
 are blessed, made a curse and an asto-  
 nishment; the tender temples mangled  
 with thorns, the back torn and plough-  
 ed up with the lashes of the scourge,  
 the palms of the hands and the soles of  
 the feet bored through and cleft with  
 iron wedges, the gash in the side, and  
 the spear plunged to the heart of the  
 innocent lovely sufferer; his whole bo-  
 dy discoloured with wounds, and brui-  
 ses, and putrefying sores; all his bones  
 out of joint, together with all the stu-  
 dious and unrelenting barbarity of the  
 JEWS, make up such a night-piece of



war as has never had any parallel. If we had not the pure word of scripture to vouch for its truth and reality, we might well take it for the product of some gloomy imagination, affaying some masterly strokes in sorrow of the deepest distress. I admire at the invincible patience of our REDEEMER; I admire at the artful and merciless cruelty of his murderers; but chiefly I admire at that bloody sweat and bitter cry, and the extream anguish that caused them both. We do not find our SAVIOUR (so brave and courageous was his spirit) so much as shrink at all the foldiers could do; we do not hear him utter

one complaint for all the bitter pains of the flesh; but in the garden of GETHSEMANE what a mournful confession does he make! It was then a very cold night, and our LORD was in the open air; the bloody drops flowed from his limbs, and trickled apace to the ground; no outward violence was used, for his enemies had not apprehended him, nor his treacherous friend betrayed him, therefore, without doubt, the eternal GOD was at that time the executioner; His mighty arm was at that time stretched out, and his glittering sword unsheathed, to put the holy JESUS to sorrow: The afflicted REDEEMER struggled

against the fierce wrath of omnipotence, which crushed him as though he had been in a wine-press, and stained all his garments. All that many millions of the most horrible provocations committed against infinite majesty, that the transgressions of ages and generations past and to come, any one of which was liable to be punished with eternal death; all that so many and such heinous abominations had deserved, did the almighty hand of God inflict, and the ever-blessed Jesus endure. Well therefore might the holy prophet cry out, in the person of CHRIST, WAS EVER SORROW LIKE UNTO MY SORROW? And well may

every weak and feeble Christian say, Is any comfort like unto the comfort which is derived unto my soul from the meritorious passion? Its benefits and blessings are incomparably greater and more inestimable than all the things that can be desired. How precious should that propitiatory death be unto us, and how should we make our boast of it all the day long! It is by virtue of this that I am still in the land of the living, and not consigned over to the fiery lake. Many a time would the almighty justice have awoken, and rendered me double for all my iniquities, had not our MEDIATOR interposed, and

represented the satisfaction of his sufferings. Whence but from this source arises all my present consolation, as well as my past preservation? When I find my foot has slipped, and I have been overtaken by a fault; when I feel my will unresigned, not in subjection to, but rebelling against, the good pleasure of God; what a cordial it is, how reviving and comforting to the soul, to remember that the LORD JESUS was falsely accused, wrongfully condemned, and most rigorously executed, that the guilt of those offences might not be laid to my charge! Oft times I summon my best endeavours, and rally my poor



resolutions, to attack my inbred corruptions, but still they remain triumphant. Often I look out by prayer for the help that comes from above, which alone is able to give a total overthrow to the whole body of sin; and because it is not speedily and sensibly sent down to my relief, the busy enemy would insinuate that my manifold sins have made God forget to be gracious, and have caused him to shut up his loving kindness in displeasure; that it is not for me, so very unrighteous, to expect so divine a gift as the holy spirit. When such dangerous suggestions as these are thrown upon the mind, what a happi-

ness it is that we have such considerations as these to withstand them! In vain, O Tempter, dost thou labour to shake our faith: It is not bottomed on any merits of our own, but built on the rock of ages, CHRIST; I am content, accounted as vile as words can express; but I know of a surety, (and O may I never be unmindful of it!) that the unworthiness of the servant, though greater than every thing else, is infinitely less than the worthiness of my LORD: If I was left to my own deserts, I confess it is undeniably true, that I must never hope for any good, nor to obtain any favour from the MOST HIGH. But

trusting in the interest and intercession of an incarnate God, what is there that I may not hope for? I myself am less than the least of all mercies; but for the Lamb that was slain and liveth for ever, the choicest blessings are not too valuable, nor the greatest abundance too much. To despise the world and long for God; to have our affections above, while our bodies are below; to be filled with charity, adorned with heavenly virtues, and to have all cloathed with humility; these are gifts unspeakably rich; and if they were to be set up to sale, I know not whether the highest angel could bid high enough for

them: but JESUS CHRIST, the everlasting SON, the only-begotten and well-beloved of his FATHER, He, even He has bought them for us, and paid for them with his best blood, so that for his sake they are freely offered to all penitent sinners, without money, and without price.

IF my paper would give me leave, how much more might be said on this blessed subject! but I have not room to transcribe, by way of conclusion, the first verse of the eighteenth Psalm, and apply it to our blessed REDEEMER.

I SHOULD not have deferred my thankful acknowledgments for your letter, &c. had not business great and urgent, and constantly recurring business tied up my hands. I beg my humble service and thanks may be accepted by Mr. \*\*\*\*\* and Madam \*\*\*\*\*.

*I am, MADAM,*

*Your very much obliged*

*And humble servant,*

J. HERVEY.





LETTER IV.

GOOD MADAM \*\*\*\*\*,

**I** HUMBLY beg pardon for disappointing your expectations, and denying what was a condescension in you to ask, and would have been an honour for me to perform: though I know it was no manner of loss to you, yet I confess it was very rude, disobliging, and ungrateful in me. Give me leave to say thus much for myself, that I mistook your meaning, and thought you had set me a Whitsunday, and not an

Ascension task. Surely, MADAM, for such a sinner to write upon such a subject as Heaven, is like the captive ISRAELITE singing the songs of SION in a strange land. How unfit and unable to do this! Our LORD is gone to his FATHER to receive the reward of his own obedience, and to prepare a place for his followers. But oh! who can describe that unknown felicity he is already possessed of, and which is laid up in store for the righteous? To paint the colours of the rainbow with my ink and pen were feasible and easy, in comparison of this; nay more, if any one give one the tongue of an archangel,

and the years of METHUSELAH, and the  
pen of a ready writer, I durst not pro-  
fess, even in all that time, and with all  
those qualifications, to shadow out so  
much as the fourth part of that migh-  
ty blifs.

ARISE, ye moles, forsake your beds  
of clay,

And shew the all-enlightning sun his  
way;

When INDIAN arrows pierce the yield-  
ing sky,

Leap forth, ye lame, arrest them as they  
fly.

Ye babes, present your breasts, and ward  
 the blows,

When wide-mouth'd cannons pond'rous  
 bolts disclose:

There's the same prospect of succeeding  
 given,

When you try these, and HERVEY writes  
 of Heaven.

THERE is one ingredient of the celestial happiness I shall be glad to bestow a glance on; it is by far the least and most inconsiderable, and therefore the properest to be touched on by a boyish pencil; it is what I have a quicker relish on than ordinary, by frequently

wanting of it, and so am most inclined to speak and think of it, I mean the perfection of body which the saints will enjoy. It will be refined and spiritualized, and so no longer a clog to incumber or press down the soul: there will be no more weakness and infirmity to disable, no more latent seeds of corruption to disincline them to the exercises of devotion, when the spirit is willing to soar above this transient world, and make an excursion into the invisible state, and contemplate its adorable Author. Oh! how often does the flesh, like an unmanageable dead weight, retard its flight, and fasten down to earth! But in the country we seek,



the case will most comfortably be altered. Mr. B—t—n's complaint of this kind will be turned to triumphs: He will no more feel his body interrupting, like a troubled medium, but facilitating the views of his soul, enlarging its prospect like a perspective, and speeding its motion like wings. How crazy are our earthly tabernacles! How often do they languish, and how continually are they exposed to manifold diseases! But when corruptible shall have put on incorruption, when this mortal shall put on immortality, then shall be brought to pass the saying that is written; HIS EYE SHALL NOT WAX DIM, NOR HIS (MORE

THAN) NATURAL FORCE BE ABATED: FATIGUE AND WEARINESS, DISORDERS AND DEATH, WILL BE FOR EVER SEPARATED FROM THE CHILDREN OF THE RESURRECTION; AND THEY WILL BE YOUNG AND LUSTY AS EAGLES, VIGOROUS AND ACTIVE AS THE ANGELS OF GOD, BRIGHT AND SHINING AS THE SUN IN THE FIRMAMENT. How agreeable and delightful a surprize will it be for those who have laboured under complicated maladies, and have been the prey of lingering pains, to find themselves every whit whole! To feel a tide of never-ceasing health flowing in their veins! The chambers of the grave seem to be like

the wards of some universal infirmary, where every one of the misfortunes incident to human bodies are taken in hand to be cured, without any expence to the patient. We generally make one way to them through the agonies and pains of death; we are received into them, perfectly cured, and set thoroughly to rights. They will send forth holy JOB healed of his biles, and LAZARUS of his sores, both of them meet to sit down with ABRAHAM, ISAAC, and JACOB. When old BAROBLAI returns thence, he will forget and leave behind him the feebleness of his decrepid old age; he will

not only be able to hear the voices of singing men and singing women, but will bear a part himself in the joyous and exulting choir. Blessed, thrice blessed are they who have possessed their vessel in sanctification and honour, who have preserved their bodies pure and undefiled! The day is coming, yea hastens onward, they shall be established in a state of never-fading youth, and glory, and power. The LORD GOD OMNIPOTENT, who raises them from the tomb, will gird them with strength, cloath them with beauty, and nourish them with life and immortality: and if our vile be-

dies will be thus glorified, how marvel-  
 ously will our souls be perfected! If the  
 cabinet be thus enobled, with how supe-  
 rior and excellent a lustre will the en-  
 closed jewel be made to shine! Well,  
 tho' I cannot give you the least glimpse  
 of it, yet GOD, through CHRIST, will  
 give you the full enjoyment of it. It  
 is yours, MADAM, in reversion, though  
 we hope you will not enter into imme-  
 diate possession: May you see it, but not  
 now! May you behold it, but not nigh!  
 And O may I also be his elect! Be pleased,  
 MADAM, to pardon the improprieties of  
 this, and beg of him who forgiveth trans-



gressions, to pardon the errors of my  
life; and permit me to profess myself

*Your very much obliged*

*And humble servant,*

J. HERVEY.



LETTER V.

DUMMER, JULY 27th, 1737.

GOOD MADAM,

I RECEIVED your last, and thank you for it, and beg pardon for not doing it sooner. I went to BASINSTOKE the MONDAY after, with a friend to whom I committed the management of this affair, for I am quite unexperienced and unskilled in matters of this nature. We could not come to a sight of the carrier, but his wife engaged for the speedy payment of the money. I am sorry you

have not yet received it, and will the first opportunity put in practice your advice; I mean I will re-demand the money of him, and stay till I can have a safer way of conveying it to you. I hope the sum is recoverable, and still above water; but if it should be sunk, the same almighty power that caused the iron to rise from the bottom, and float on the surface, can fetch it up again. I hope I shall use all proper care, and then commit the issue to GOD, for He, MADAM, who numbers the hairs of our heads, has a hand in this matter. We greatly mistake if we imagine the injuries done by unreasonable and unjust men.

are all the work of chance, or the sole effects of malice, exclusive of the divine providence; believe it is the supreme hand, though it is the occasion, that over-rules all the wicked actions done in the world. He sits on high, and turns them as the rivers of water, whithersoever He will. Very frequently His infinite wisdom directs their force against His own children, not to overwhelm but to purge them, not to consume but chastise them. It may be I have been an unfaithful steward of the mammon entrusted with me; and my LORD and MASTER, who is in Heaven, may have taken this method to convince me of

my fault, and reduce me to a more Christian œconomy, which is to be more sparing to myself, and more liberal to others. Oh! MADAM, of what admirable service are the supports and aids of religion! What a sweet and sovereign cordial is the hope of everlasting felicity! Was that firmly engrafted in my heart, it would bear me up not only under the loss of my money, but under the loss of my blood. I should not only smile at such petty disappointments, but calmly behold the instruments of death preparing for me. Dear MADAM, never cease to pray earnestly for me, that I may henceforth live as a person whose



all is lodged in eternity; who longs for nothing else but to serve his SAVIOUR in sincerity, and to win the approbation of the infinite GOD, that so I may conclude with a full assurance of faith, that when this earthly tabernacle is dissolved, I shall have a house not made with hands, eternal in the heavens.

*I am, MADAM,*

*Your very much obliged*

*And humble servant,*

• J. HERVEY.



L E T T E R VI.

M A D A M,

**I** HUMBLY thank you for the kind concern you was pleased to express for my health. I am not yet robust and strong, so as to be fit for business, and therefore great is the goodness, tender is the care of Providence, in vouchsafing me a comfortable respite from it. The beginning of this week we were entertained with a curious concert of music at Mr. ORCHARD'S. This made me reflect on the immense goodness of God,

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and that rich beneficence which exerts itself in such an infinite variety of ways. He it is and none other that causes all the delight we receive, all the pleasure we enjoy, when the tuneful artist strikes up and plays, and ravishes our souls with the sweetness of his notes. Let us not think ourselves chiefly obliged to the mortal hand, or the brittle instrument, the sounding strings, the skill to touch them, and the harmony produced; even they all are the LORD'S: was he to withdraw himself, the harp would be silent, the ear locked up in deafness, and the right hand of the Musician would forget its cunning. It is God, the all-

sufficient and ever-blessed God, that is the sole fountain of every thing pleasing and delightful; it is he that charms in the nightingale's melody, that soothes us in the murmuring of the gentle brook; it is he that alarms us with the noise of his thunder; it is he that meets us in the fragrance of the blooming spring, that breathes deliciously from all the odoriferous plants, and fills the air with a profusion of sweets; it is he that fills the lively red that blushes in the rose; his is the virgin lustre that whitens the snow; and the flaming splendor that burns gloriously in the sun is his. He gives our food its agreeable relish, and furnishes it

with its nourishing virtue: he gives softness to our pillow, and makes our eyes to sleep, and our eye-lids to slumber. Indeed he gives delightfulness to all our delights, and comfortableness to all our comforts. O wonderful and diffusive loving kindness! It is strange that we are not continually admiring it, extolling and loving with all our souls the most amiable possessor of it. Would we frequently give our thoughts such a turn, and consider every pleasure we feel as a gift vouchsafed us by God, this would help very considerably to shed the love of God abroad in our hearts: We should by this means discern such numberless



instances of his liberality, we should see the oil of gladness swimming so sweetly on all our enjoyments, as would almost constrain us to gratitude; we should never be weary of serving him who is never weary of doing good to us: we should gladly pay him the best of our services who is incessantly pouring down the choicest of his blessings on us.

*I am, MADAM,*

*With very great respect and gratitude;*

*Your most obliged*

*And humble servant,*

J. HERVEY.



## LETTER VII.

STOKE-ABBEY, DEC. 1st, 1738.

DEAR MISS,

**I** AM quite ashamed to write now, and I should not have ventured to write at all, had not good Mrs. \*\*\*\*\* given me reason to hope you would kindly receive my letter: If you do kindly receive it, and not reject it with disdain, I shall acknowledge it as an undeserved favour. The last time I had the pleasure of hearing from you was when I lived in HAMPSHIRE; your excellent let-

ter I brought along with me into DEVONSHIRE, and have both read it and gloried of it to some ladies in these parts. I heartily wish, MADAM, you may possess the pious spirit that breathed through your whole epistle, without any other change than that of a continual increase of it. Happy, greatly and supremely happy they, who give piety the first and earliest ascendant over their hearts, who remember their CREATOR in the days of their youth, before the evil days come, in which they shall say, we have no pleasure in them: before they contracted such evil habits as will fetch from them this sorrowful complaint: Oh! how

grievously difficult, how next to impossible is it to subdue them!——I read wonderful things of Mr. WHITEFIELD; how powerfully should his prosperity and success encourage us to devote ourselves while we are yet young, to the study and pursuit of godliness! Has he lost any thing by giving himself up to his SAVIOUR'S service in the prime of life? Has he not gained thereby the favour and good esteem of men, the approbation and extraordinary blessing of God, and such a peace of mind as passes all understanding? In case he had deferred the practice of holiness, he had deferred the enjoyment of happiness. It is

the most unwise choice, the unthriftiest management, to put off religion, which is the medicine of life, and health of our souls, till old age. How should we pity those who are sick, that think any time too soon to be made well! How should we blame a miserable creature, who had rather stay till to-morrow to be happy, when he has it in his power to be so to-day! I believe, Miss POLLY, you have chosen the better part; you are persuaded, that to live a life of holiness is the best and happiest thing in the world; that there is nothing fine but a holy, devout and heavenly mind, nothing desirable but to excel in virtue, and to be con-



formed to the image of CHRIST, and to die possessed of as high degrees of piety as possible. In this persuasion go on and increase, and act more and more agreeably to it, only one thing let me remind you of, which is, that you study to be humble, for humility is a precious and inestimable jewel: seek it therefore and purchase it, at any rate; despise all human glory as a most wretched instance of human folly. Never desire the admiration of men, who must die; yet a little while and they must go down into the dust, and mingle with the earth we tread on, and then what good will applause do us? Let us endeavour to know

ourselves, how corrupt our nature is, and how unholy our practice has been, how foolish and vain the imaginations of our hearts are; that our best and brightest actions are unclean before the infinitely pure God; and as for our sins, they are exceeding sinful: that even our prayers would be abominable, if not recommended by a bleeding, dying, and interceding SAVIOUR. On such truths as these let us often meditate, and if the LORD bless our meditations, they will fill us with a lowly, humble, and self-aborring spirit, than which nothing can recommend more effectually to infinite mercy; which, because it is the

richest, noblest, and best of blessings, is  
 most, earnestly desired for Miss \*\*\*\*\*  
 by

*Her faithful friend,*

*And humble servant,*

J. HERVEY.





LETTER VIII.

BIDDEFORD, DEC. 30, 1738.

MADAM,

**I** AM under a double obligation to pay my respects to you at this time, and to wish you a happy new year, under an obligation of gratitude for your last obliging letter, and under a no less inviolable one, contracted by a promise. Give me leave then, worthy and honoured MADAM, with the greatest sincerity of desire, to wish you many new years, every one happier, and every one holier, than the preceding. May every ad-

dition of years and months, yea of days and hours, bring you a fresh accession of grace, and goodness, till you become a thorough new creature, and at length be fitted to pass, by an easy transition, into the new JERUSALEM, there to sing the song amongst angels and blessed saints with infinite and unutterable delight, to endless and everlasting ages. You see, MADAM, by the date, where I am at present; I propose to make some little stay in this place, to preach here to-morrow, and to visit my friends the following week. May God vouchsafe to impart some spiritual gift to them by my mouth! As soon as I came to town (see how frail



and uncertain life is) I received the news of a most surprizing and melancholy accident. A boat, with about sixteen or seventeen passengers in it, was overfet, and every soul drowned. They were going to celebrate a wedding, and the intended bride and bridegroom were on board. Should not this frightful dispensation of Providence teach us to be ever in expectation of, and in a daily preparation for, our last and great change? Does not such sweeping calamity loudly call upon us, to have our loins girded about with holy circumspection and watchfulness? To have our lights burning with unfeigned devotion and piety,

that we may be in continual readiness to meet the everlasting bridegroom? For if he should come at an hour we look not for him, and find us unmeet for his holy presence, dreadful and amazing! what would become of us! These people thought as little of a hasty summons into the other world as we do; but yet such a summons was issued out for them by that absolute LORD, who killeth and maketh alive, and none asketh him, What dost thou? O what little reason have we to place any dependence upon things here below! Yea rather, what great reason have we to account it all as deceitfulness and empti-

ness, a wretched scene of false and amusing vanity! They promised themselves the pleasures and merriment of a wedding; but behold, in a moment, in the twinkling of an eye, they are hurried away to the Judge of quick and dead: no more to eat, drink and be merry, but to stand a trial for everlasting life, or everlasting death. The good cheer provided for the marriage is left behind, and they for whom it was provided are sunk deep, and rotting in a watery grave; their own flesh being now a feast for voracious fishes. Pardon me, MADAM, for detaining you so long on this unhappy accident. Give me leave before I con-

clude to breathe out a prayer for your good mother, who you say is about to breathe out her last. May the consolation of God be strong upon her while she continues here, and may she go hence with hopes full of immortality! May JESUS, the great shepherd of the sheep, be her guide till death, her comfort and assistance in death, after death her recompence and exceeding great reward.

I am, MADAM, &c.

*Most sincerely and gratefully,*

Mr. \*\*\*\*\*



*And your humble servant,*

J. HERVEY.

FINIS.

